THE UNITED CHURCH Observer

OLUME 15 JUNE 15, 1953 NUMBER 8

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# Preaching Missions n Ontario

## In Sudbury

The largest and most impressive ssion ever held in the city of dbury came under the leader-p of Rev. Norman Rawson of ntenary United Church, Hamil-. Services were held each night 8 o'clock, Monday through day, and were under the direc-n of the Sudbury and District nisterial Association.

St. Andrew's United Church was ed to capacity on the opening ht, and each succeeding night crowds overflowed into the urch Hall. At the closing ser-e, every available space in the ctuary, galleries, and concert l was filled, and many were ned away.

There was an atmosphere of pectancy and enthusiasm in ry service; people came to the urch an hour before the time of vice in order to be sure of a d seat. The Missioner, with his en sense of humour and his endly, out-going personality, n the hearts of the people from very beginning. Each night spoke for fifty minutes in a st interesting and impressive nner, developing his theme h humour, with incisive logic, h wealth of illustration, and th a passionate evangelistic peal. His calls to dedication re never-to-be-forgotten experi-es. His themes were perfect heir appropriateness: "Follow- This Amazing Jesus," "How A Christian Are You?", oes The Church Need A Pente-t?", "Why The Cross?", and Young People's Night, "Look- Into An Old Trunk." The nisterial Association at the close the Mission heartily endorsed work of the Rev. Norman wson and were enthusiastically eed that the Mission was every-ng that could be desired in piration and blessing.

Rev. Henry Swanton, D.D., of Glad Tidings Tabernacle, Chairman of the Association, had charge of the services and was assisted each night by ministers of different denominations. Choirs from the various Churches turned out in good form to lead the services of praise, and each night an outstanding song-leader conducted the singing of gospel hymns at the beginning of the service. Rev. James Roe, of Knox Presbyterian Church, headed the Committee.

## In Beachburg

Beachburg is an Ontario village of 500 in the centre of a fine farming community. The resident United Church membership is about 170, but there are about 300 adult adherents on the fringes.

At a recent Annual meeting the minister, Rev. Howard J. Veals, threw out a challenge. Something should be done about these people, he said. Later in consultation with a group of laymen plans were made for a Preaching Mission, with Rev. C. Gardner Ward, of Renfrew, as missioner. Letters of invitation were sent out, posters prepared for strategic positions in the community, and spot radio announcements made.

The response was beyond expectations. The roads were bad but attendance was good. Running from 120 to 180 on the week nights, it was climaxed on Sunday by a congregation of 300. The cards issued by the Board of Evangelism and Social Service were used, Mr. Ward making an

(*Continued on page* 30)

## In Lindsay Presbytery

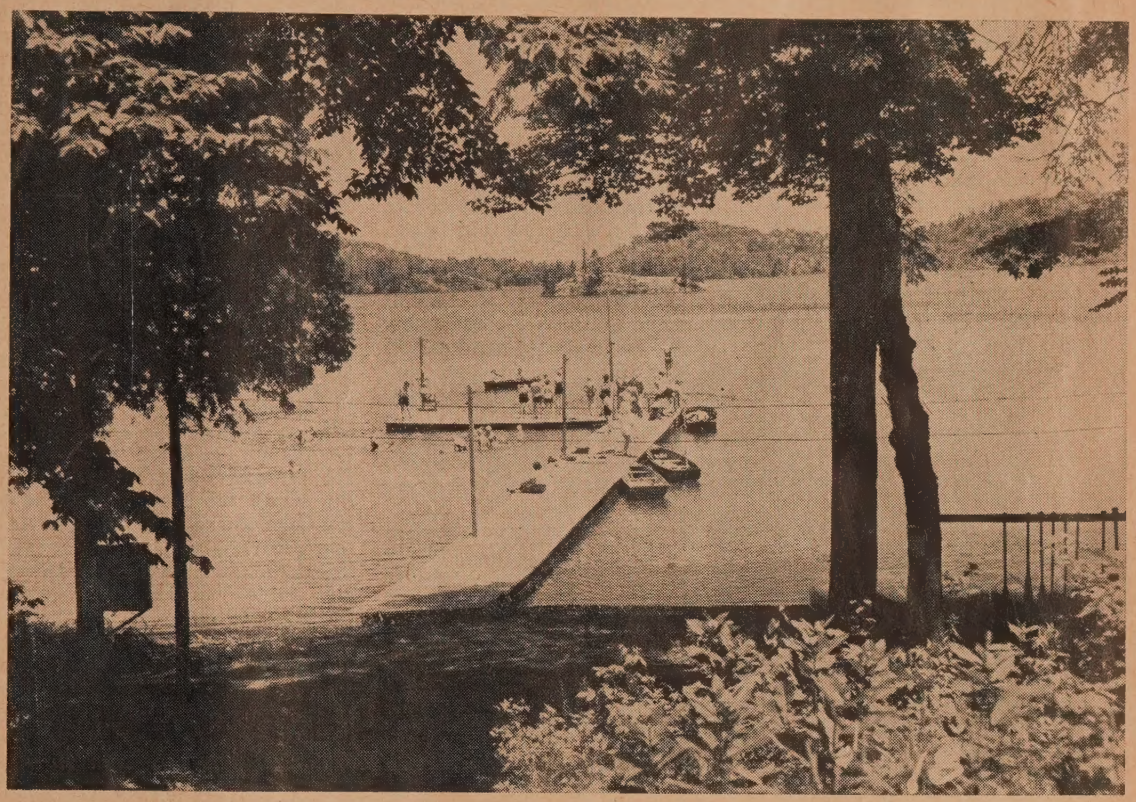
A Preaching Mission was held in Cambridge St. Church, Lindsay, Rev. Harold B. Neal, D.D., minister, under the auspices of the Presbytery Committee on Evangelism and Social Service. Supported by the Sessions of all Churches, the Mission was an example of well-planned and executed co-operation and drew large crowds. The choirs of as many Churches as possible gave leadership.

Rev. John Short, D.D., minister of St. George's Church, Toronto, was Missioner. Dr. Short breaks through the conventions and comes to grips with the real issues of Life versus Christianity, the Human Soul's need versus the Christ's all-redeeming, all-fulfilling power. He has a great, challenging message because he has a great, unshakable faith in a Great, Invincible Master. There

(*Continued on page* 30)

**ON NEW PRESS**

**The United Church Observer" ith this issue goes on the big ew press. The run will be 95,000.**



The Summer Programme of The United Church of Canada is featured in this issue. Above photograph was taken at the first National Camp for Canadian Girls In Training, 1952, during the swimming hour. (*See page* 3)

# Dr. Weatherhead Talks on Reunion in St. Paul's

Dr. Leslie Weatherhead preaching recently in St. Paul's Church, London, Eng., on the subject of reunion said that he was ready to accept episcopal re-ordination "if such action would contribute to the reunion of the world-wide Church. I should not regard such re-ordination as a repudiation of my previous ministry," he said, "but as a dedication to a wider ministry in the future." Considering the possibility of such union, two questions may be asked which if answered satisfactorily might help to clear the ground: 1st. Do all episcopally ordained ministers really believe that some mystical power is transmitted to them from the time of the apostles, which renders their ministry valid and effective beyond that of others not so ordained, or do they accept it simply in the interest of Church order and discipline? 2nd. Do not some of our ministers in the non-episcopal Churches have certain

(*Continued on page* 30)

# The Iron Curtain, Man, and the Church

M. B. JOSE

The new attitude which Russia seems to have adopted toward the western nations has caused wide speculation among politicians, diplomats, and others in our part of the world. Whatever may be the reason for this new attitude, it has revealed to us how desperately the world is seeking and longing for peace and the final reconciliation of our differences. One has only to consider the foremost place given to this topic in the newspapers and in bulletins broadcast over the air to see this very clearly. The consummation of lasting peace and the removal of the iron curtains around the world are things of first importance to our world today. And just because they do have this importance, they are also things of which the Christian Church must take cognizance and strive to achieve.

A recent book declares: "Too many Europeans, as matters now stand, pray according to their religious creed but vote according to an ideology, thus revealing an Iron Curtain within themselves. Not only Europe, but the average European, is torn in half. He is not necessarily Communist, but he is certainly no more than half Christian." Then, having pointed out the important role which the Reformation and the Roman Counter-Reformation played in giving shape and substance to the life of the Middle Ages, the author goes on to say: "A crusade against communism will not cure this condition, which requires nothing less than another great conversion to bring the Church abreast of our times. The sober question confronting Christianity today, therefore, is this: Does it contain the fresh reserves of power that are required in order to give shape and substance to Europe—and to the world—for the next four hundred years?"[1]

### An Important Question

This is one of the most important questions of our time, and the condition described above has a far wider application than Europe and Europeans alone. It is a condition that is extant among mankind generally. The Iron Curtains of the world are but the reflection of an Iron Curtain that is within man. It is not simply outward circumstances that have created these political and national Iron Curtains. Rather these Iron Curtains have come out of the minds of men. Nor can we lay all of the responsibility for this at the door of the Communist atheist as long as there are those in the Church who acknowledge God in their hearts, but serve Mammon with their hands. In his recent booklet, **The Christian and Peace,** Dr. A. J. Wilson, Editor of **The United Church Observer,** has pointed out that "the destiny of nations and ultimately the destiny of the world is determined in men's minds." This is true, and, surely, the United Nations Organization is a recognition of this fact. Therefore the kind of minds that are brought to bear upon the complex problems of world peace is a matter of the utmost importance. It is hardly to be expected that men who are divided within themselves will be able to achieve any enduring outward unity and order unaided.

This does not mean that the U.N. is necessarily headed for failure, or that it is a useless endeavour. But it will succeed only as it recognizes that the answers to our problems are not simply economic and political, but spiritual. The recognition of this fact is essential if an enduring peace is to be established at last, and it is just here, of course, that the Church comes in.

### The Church's Influence

The Church must not attempt to dictate to the State, but the Church can have a real influence upon the shaping of state policy through its moral and spiritual teaching. Such a method may not have results that are immediately appreciable, but it is in this way that most of the real advances in social and political life have come. The Church can play a vital role toward the removal of the Iron Curtains throughout the world by working consistently and unremittingly toward the removal of the Iron Curtain within Man himself. This requires "another great conversion" by which men may be reconciled to God and become unified in their own nature.

Here again, is seen the importance of evangelism in the Church today. This must not be left to sporadic efforts or to the care of a few gifted speakers, or even to the ministry alone. It must become, as it was in the early Church, the accepted responsibility of every Christian. Somehow the sense of responsibility for the sharing of his faith with others must be revived in the average Church member. Visitation evangelism, which was emphasized so strongly a few years ago, was one attempt at this. But it cannot be left there. Occasional campaigns of this kind may give much needed encouragement and produce results in the way of added Church members, but they cannot take the place of a consistent programme designed to educate the laity in the sharing of their faith. Many are at a loss as to how to go about it, and many are reluctant to attempt it. But the world cannot be made "safe for democracy," nor can the vexing problems of interracial and international relationships be finally solved until Mr. Average Christian is ready to put on the whole armour of God and to witness steadfastly to his Lord.

In the current annual report of the Board of Evangelism and Social Service under the heading **Action For Peace** is found "a report of Dr. O. F. Nolde's, Church consultant at the U.N. Assembly, as published in the **Methodist Recorder,** January 22, 1953." Here are summarized six headings of the Church's **Action for Peace** programme, of which the last is: "Above all, let us insistently proclaim the Gospel of Jesus Christ, with the calm assurance that whatever life or death may bring we can confidently intrust our future to God's good Providence. The outcome of our effort rests in God's hands." Let us, then, to the work, for in partnership with God we cannot fail.

[1]Stewart Winfield Herman: "Report From Christian Europe" (Friendship Press) p. 51.

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# DR. FOSDICK HONOURED

## Union Seminary Visiting Professorship

DONALD MACLEOD, U.S. Correspondent

"To honor Dr. Harry Emerson Fosdick for his distinguished contributions as teacher, preacher, writer and counsellor, and to strengthen the training of the leaders of the Christian Church so as to enable them in their generation, as Fosdick has in his generation, to interpret the abiding truths and experiences of the Christian faith. . . ."

With these words of the preamble, President Henry P. Van Dusen of Union Theological Seminary announced the establishment of a visiting professorship, endowed by John D. Rockefeller, III, and to bear Dr. Fosdick's name. The first occupant of the chair, to remain a year, will be Dr. George F. McLeod of Scotland.

In an eloquent editorial comment, **The New York Times** paid tribute to Dr. Fosdick's life and influence: "It was seven years ago next week that Dr. Fosdick

Rev. Donald MacLeod, Th.D., new appointed Associate Professor Homiletics, Princeton Theologic Seminary. A graduate of Dalhous Pine Hill and Emmanuel Colleges, served the Canadian Church, 1939- before joining the Princeton Facul He edited a volume on Sermon Co struction, which was the Pulpit Bo Club selection for December, and has just completed five years of uninterrupted schedule of Sund preaching engagements.

preached his farewell sermon Riverside Church and began emeritus 'retirement' that, nobody's surprise, has meant co tinued activity. He has been, the words of John D. Rockefell Jr., 'one of the outstanding reli ious leaders of all time.' T tempests of an earlier day a now all but forgotten, but in t Twenties Dr. Fosdick was Modernist 'heretic' in a whirlpo of controversy over his liber reading of scripture and creed. has set an example of coura throughout his life that inspir men of all faiths. Religion w and is to him a living thing. eloquent, thoughtful pulpit a radio orator, he has enrich many lives in his nearly fifty yea in the Christian ministry."

Born in Buffalo, New Yor seventy-five years ago, where father was a high school princip Harry Fosdick was introduc early to interdenominationalis He was immersed a Bapti attended a Presbyterian Sund School, and enrolled in a Metho ist young people's organizatio From Colgate University, whe he almost lost out to the forces doubt, he went to Union Semina in 1901. His first pastorate was Montclair, New Jersey, where remained eleven years and laid strong intellectual and practi foundation for his later minist

After seeing service overseas a Y.M.C.A. worker in World W I, he was called to the First Pr byterian Church, New York Ci where his preaching minis attracted thousands by its pow and upset the Presbyteri General Assembly by its conte Branded as a "modernist" Fosdi

(*Continued on page 26*)

# The Church's Summer Programme

)AVID I. FORSYTH Secretary,
Board of Christian Education

Once upon a time Sunday chools practically closed down or July and August. But that is o longer true. The Church's sumner programme is a thrilling one. t is varied and interesting. The oors of many Churches remain ide open and much of the proramme is carried on in Camps nd Summer Schools and Conerences.

### A Closer Look

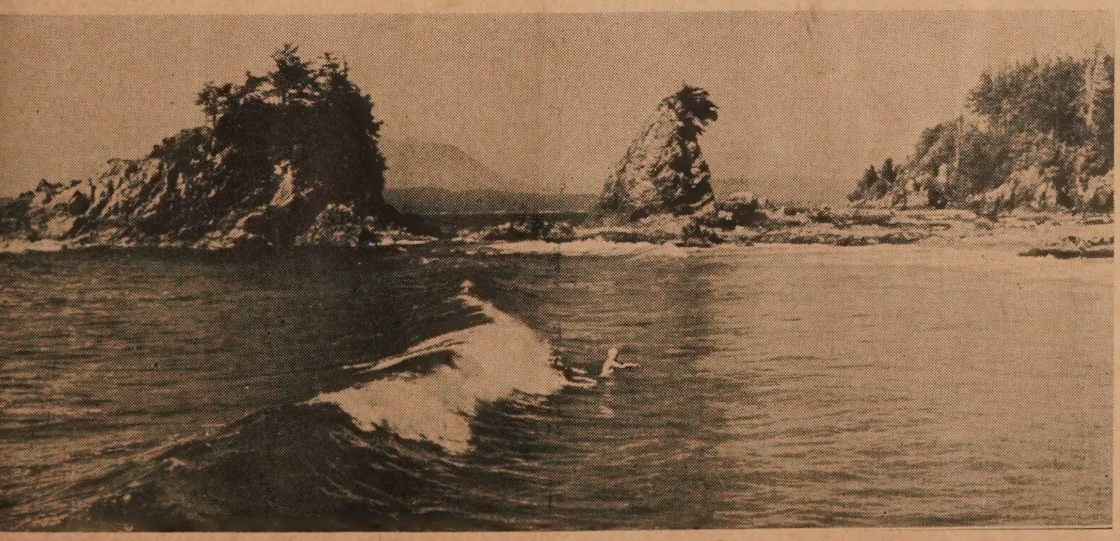
A closer look reveals that across anada there are hundreds of amps for boys and girls and oung people that are attended y thousands during the summer ionths. Last year there were even hundred and forty United hurches throughout Canada hich carried on Vacation Church chools, enrolling 28,983 boys and irls. At these Vacation Church chools children in some cases eceived as many hours of teachng as they received during a hole year of Sunday School ttendance. Last year about 120 oung people gave their time for period of two to six weeks on a olunteer basis, serving as Chrisan Youth Caravaners. These aravaners went out in teams of ve in different parts of Canada, rganized and taught Vacation hurch Schools, carried on home sitation, conducted Church serces, helped in the formation of oys' and girls' groups, and oached leaders who are able as result to carry on a Sunday chool. An increasing number of hools are remaining open on a odified plan which provides for wer teachers and larger classes. he circulation of filmstrips for aching in connection with the udio-Visual Education Library the Board of Christian Educaon and its Conference offices has increased during the summer. This is because an increasing number of schools are not closing for the summer time. In these schools a few teachers give leadership to a large group of children through the use of filmstrips and teaching based on these filmstrips.

There is also an enlarging summer programme related to the Christian Workers' Centres. This summer Naramata Christian Leadership Training School will enroll many hundreds of teachers and leaders in their summer courses. In the provinces of Saskatchewan and Manitoba, The Prairie Christian Training Centre will give leadership to training courses for teachers and leaders. At Five Oaks Christian Workers' Centre in Ontario there will be delegates from the five Central Conferences of the Church, and seminars will be held under the leadership of Dr. Fritz Kunkel; two camps in methods of Sunday School work will be conducted; and the National Young Adult Council will hold their biennial meeting for delegates from across Canada. There will also be a Family Camp, which will provide for parents and their children. There are some who feel that these summer events have a great place in the Church because of their influence in recruiting for full-time service in the Church. Many ministers and full-time women workers testify that experiences at summer camps have had a large place in their decision for full-time service. Thus, in the summer, when one takes a closer look, many things of great significance are happening, and new patterns are beginning to emerge.

Bible Study at a C.G.I.T. Camp.

If we sincerely believe that the summer can be a lift-up there are many more things that we can do. In one local Church a special plan of the Woman's Association provided funds that assisted a number of boys, girls and young people to attend summer camps. As a result of that support there came back to the local Church some young people who had conviction about the Christian life and Christian stewardship. Today there is in that Church a number of new leaders, and many of them are young people who were assisted to attend camp through the efforts of the Woman's Association. Some schools that close at the present time because there are only a few children around, or because the teachers need a rest, would do well to examine the actual situation and the possibilities that exist. Some questions that might be asked are these: Are all the children away all of the summer time? Do all the teachers leave at the beginning of summer and never reappear until late September? Are there no persons who would act as substitute teachers in order that the regular teaching staff might have a well-deserved rest? Is it not possible to carry on the Sunday School through a modified plan by which platform teaching would enable two or three persons to carry on

(*Continued on page* 18)



his beauty spot is along the Pacific Coast. The Church owns and operates camps in some of the loveliest parts of British Columbia.

**NEXT ISSUE**

*The Church at Work in Canada's Newest Communities*

THE UNITED CHURCH Observer

Published under authority of The General Council
by The United Church Publishing House
299 Queen Street W., Toronto
A. J. Wilson, B.A., D.D.,
Editor-in-Chief and Managing Editor
Wm. J. Bradshaw, Circulation and Advertising Manager
Issued Twice Each Month—The First and Fifteenth
Subscription rate $2.00 a year, payable in advance
to any address in the world
Authorized as second class mail, Post Office Dept., Ottawa
Old Series, Vol. 123—No. 15 New Series, Vol. 15, No. 8

## A SUMMER PROGRAMME

A few years ago the growth of the holiday habit filled Church leaders with consternation. Sunday Schools were closing down for the holiday months. It was all but impossible to continue the Young People's work. Instead of wringing their hands, however, and deploring the change, leaders of Sunday School and Young People's work recognized the trend and prepared programmes to gear into it.

Vacation Schools were organized. At these Schools, which usually last two weeks, the children meet morning and afternoon for hand work, Bible study and worship. Last year almost 30,000 boys and girls attended Vacation Schools in 740 United Churches. The children received in those two weeks almost as many hours religious instruction as they received during the rest of the year in the regular Sunday School sessions.

All across Canada, too, the Church has secured camp sites and successive groups of young people of different ages are encouraged to attend these for healthy outdoor sport, recreation, Bible study and worship. Here, too, they learn the value and necessity of co-operation, of corporate worship and corporate living.

A more recent development has been the Caravans. There is a bit of the gypsy in most young people, and when the gypsy spirit can be capitalized upon for constructive Christian work something really worth while happens. These young people travel in groups of four or five, by car, bus, trailer, train, truck or station wagon. They go to a Church that needs help. Maybe the roof needs repairs, the walls need decorating, the building needs painting. They don their overalls and slacks and go to it. Maybe a new housing area is being built. The caravaners go there to conduct Vacation Schools, conduct a survey of religious affiliations, hold Sunday School classes and organize the recreation of the children. They help with the Sunday service, too. One hundred and twenty young people were doing this last year. They spent their vacation that way.

The Church has three Training Centres, one in British Columbia, one on the Prairies and one in Ontario. These are built out in the country. Here is provided a complete summer programme, particularly for Church leaders who want to know more about the work they are to do in a local Church and how better to do it.

The Church's summer programme is comprehensive, interesting and constructive. The measure of its success lies in the support it is receiving. Thousands of people of all ages attend the Church camps and come back home renewed in health and more enthusiastic about the Church work and better equipped to undertake it. This is a demonstration of the flexibility of our Church and of the value of changing to meet changed conditions.

## IN THE LITTLE PLACES

One of the most important pieces of work done by the Board of Home Missions of The United Church of Canada is the appointment and supervision of student missionaries to summer service on Home Mission fields. This year 224 students were appointed. They were sent to every Conference as follows: Newfoundland, 2; Maritimes, 33; Montreal and Ottawa, 6; Bay of Quinte, 10; Toronto, 14; Hamilton, 4; London, 3; Manitoba, 24; Saskatchewan, 78; Alberta, 37; British Columbia, 13. Of this number 209 are serving rural fields, 9 are assigned to institutional missions, and 6 to special types of work, one among the Japanese, one to immigration work, and four to do survey work in Church extension areas. Of this year's appointees 188 are candidates for the ministry. Of the non-candidates 21 are young women, eight of whom are students at the United Church Training School.

The importance of student mission work is seen in the extent of the constituency served by these young people. They minister to between 700 and 800 communities, many of them sparsely settled and isolated—communities which have no service of worship during the year except for the eighteen or twenty weeks when they have students. The number of persons given spiritual oversight is approximately 90,000.

The total cost of this work last year was $166,000. Of this amount the fields contributed $104,000 and the Board of Home Missions $62,000.

Student Mission work is a fine investment of missionary funds. It makes it possible for our Church to carry the Christian ministries to the people who live in the little places and who are denied the many activities and services that are enjoyed by organized congregations.

The assignment of a student missionary to a congregation is a very good way for that congregation to illustrate how it missionary resources are invested. Som congregations have one or two student assigned to them. There are a few that hav as many as ten. Of this year's student mis sionaries a total of sixty have been assigne to charges. Under this assignment arrange ment the student corresponds with a repre sentative on the sponsoring charge and give information regarding his experience an work on the field. It would be a fine thin if every student missionary who serves unde our Church were assigned to a congregation The relationship established in this fashio would be helpful to students and stimulatin and informative so far as congregations ar concerned.

## THE CAMEL IS GETTING IN

An Arab had a camel. It was cold an the camel asked the Arab to let him warn his nose in the tent. The Arab agreed. Soo the camel got his head in, then his feet, hi hump, and finally he was all in, and the Ara was all out. That's the way it often happen When the vote was taken in Toronto o Sunday commercialized sport, it was argue that there were a lot of lonely people in th city who should have an opportunity to se a ball game. However, not enough lonel people went to the games. So the manage ment bribed them with a chance to win car on a lucky ticket. The police caught u with this and have charged a breach of th anti-gambling law. Case pending.

Right Rev. A. R. Beverley, D.D., th Bishop of Toronto, the Church of Englan in Canada, pointed out to the annual Syno of the Toronto Diocese how the camel i getting further inside the tent. He said "The argument for Sunday sport make much of healthful outdoor recreation. Ye when municipal councils specify what game are permissible they often include the fol lowing: Penny arcades, striking machine shooting galleries, merry-go-rounds, ferri wheels, midget car rides, chair swing boxing and wrestling."

Now another suggestion is being mad that the Toronto Exhibition be kept ope Sundays. The same old argument is trotte out: lonely people, nothing to do, no plac to go. The poor, lonely people from Ontari outside Toronto ought to be consulted. Wel that is not altogether necessary. We kno what they think about Sunday sports. Sixty five municipalities have voted on the questio and while forty voted yes, the popula majority against commercialized sports wa 32,226.

The drive for a commercialized Sunda has gained considerable momentum. If it is t be halted, Christian people, Church peopl those who prize that spiritual heritage wi have to get out and battle to keep it.

# CLAY—and the Gospel

## e Universities and Spiritual Life

N E. COOKE, Brookfield, N.S.

frica—India—China—Japan orea. Student fields and lay ching charges, downtown mis- Churches, and new housing work—that fairly well sums what we picture in the mind's when someone mentions mis- s. I'd like to take you with me small mission outpost, little wn outside the immediate e of those who participate in work or benefit from its ser- s. The one that I have in mind in Africa or China—in fact n't even in our own northland ity sums. It is on the edge of campus of the University of onto, behind the Canadian ol of Missions—in the Coach se. A unique place for a mis- ? Perhaps—but there a piece ork is being carried on which t only vital, but which should f immense interest to every rch member—the mission of Church to University students. the Universities of today, t and skepticism are common. popular misconception that ion and science are not only lated but irreconcilable has uced disastrous results in the tual life of our Universities. question has ceased to be "Is e a reasonable basis for t?" and is now "Is there a on why I should believe?" sickness of the spirit is not liar to the superficially intel- al, pseudo-scientific attitude e undergraduate. It has its nnings in the teaching of God- men in positions of leadership, is deeply grounded in the larity of the modern mind. should be cause for thought concern among Christians. movement directed toward alizing the spiritual life of colleges should receive willing enthusiastic support. Such is nature of the work of this ion.

t's look in on a typical Satur- evening in the Coach House. ll be quite informal, and you wear your oldest clothes. We by the side door of the h House, go up the stairs, and ourselves in what is to all arances a sculptor's studio. he floor are tubs of clay, and ling here and there are tall, opped stands. On tables and nst the wall on the floor are models of everything from onnas to a rather puzzled- ng gentleman wearing a gular halo. (It appears later this is a mathematics profes- who has passed on to his rd in the midst of solving a licated geometric problem— ously the product of a frus- d undergraduate!) The walls dorned with photos of various s of sculpture. In the middle e floor stands a table, and on table is an ancient phono- h, emitting sounds which l be compared only to an asthmatic locomotive, forming an interesting if somewhat disconcerting accompaniment to Marion Anderson's rich contralto. Against the stair-railing stands a bookcase, with shelves of books and records.

Miss Clare Heller, the Sculptor, is shown above working on a head of Dr. Stanley Jones.

### A Striking Difference

There is one striking difference from the usual studio. All around the edge of the room there are young people sitting on cushions behind long, low tables. On the tables are rows of blocks, on which are blobs of clay. Each person is modelling something from the clay. (If you don't know what it is after thoughtful examination, it's safest not to ask—an enthusiastic "Hmmm! ! !" will be most convincing.)

As you stroll around the room (if indeed there is room to stroll) you might overhear some conversations that will startle you. The lad in the corner is carrying on an animated conversation with the girl next to him. If you stop to listen, you may discover that he is setting forth his views on the theory that there is no salvation outside the Church. Next to them, a group is immersed in a discussion of Bach vs. jazz, and across the room an intellectual-looking young man is discussing with one of his neighbours a lofty philosophical concept. Quite likely somewhere there are two or three hotly defending their respective Alma Mammies in a Victoria vs. University College combat. Inevitably there is, somewhere in the room, a quiet discussion of the things of the faith — sometimes among a group of Christians, frequently between an honest seeker after God and one who has found Him in Christ and is earnestly striving to help his fellow-student to find Him. Here are Christians with a living, outgoing faith, and here are those who have been brought up in a conventional morality which calls itself Christian, and who are only now discovering the central essence of the Gospel. Students of music and art, theological students and engineers, graduate students in mathematics or science, and professors from various faculties—United Churchmen, Anglicans, High and Low, Presbyterians and Baptists—representatives from every denomination and every faculty of the University, are drawn together by the common bond of "One Lord, one Faith, one Baptism."

### The Mission

Here, too, are people of the Jewish faith, many of whom have never before realized, and many of whom have never even heard that the Christ by whose name we call ourselves is the Messiah of Hebrew expectation. Here they meet with other Jews who are converted and consecrated Christians, and through whom they come to know and serve the Christ for whom they and many generations before them have long waited. Young people who have been exposed and almost converted to the preaching of the "gospel" of Communism come and hear from their fellows the Gospel of Christianity. Many come doubting, yes — but many of them come again and again and find the answers to their doubts. This, then, is the mission of the Studio.

Who is the person responsible for all this? A small, dark woman in a green smock . . . her name is Clare Heller. You may have heard of her. Her home was Orthodox Jewish. A very gifted sculptress, Clare was launched on what had

(*Continued on page* 24)

# How I Escaped

## An Interview with Olin Stockwell

By THE EDITOR

He had only a short time in Toronto and had many friends to see, but this energetic and devoted missionary to China and ex-Communist prisoner graciously gave me a few minutes for a brief interview.

"I read your articles in **The Christian Century,**" I said by way of opening the conversation with Mr. Stockwell. "You seem to have drawn a good deal of fire."

Mr. Stockwell got out of prison in China by confessing sins he had not committed, his critics said. I reminded him of this.

"The sins to which I confessed," said Mr. Stockwell, "were what the Communists call sins. The only way for me to get out of prison was to confess all the crimes they (the Communists) wanted me to confess. This I did. I was not arrested because I was a Christian but because I was an Imperialist American. They declared my work had forwarded the interest of western culture and that all my letters had been espionage. I agreed from their point of view that was right—and I had to repent. This is what I did, and that is how I got out."

"How long had you been in China?" I asked.

"I had worked under the Methodist Board in West China for fifteen years, was an intimate co-worker with your missionaries, and was in the same prison in solitary confinement with your Dr. Stewart Allen," he answered.

"Did you ever see Dr. Allen when in prison?" I inquired.

"I used to pass him on the parade ground in the morning as we took our morning exercises. That's all," he said.

"Will you tell me, Mr. Stockwell, how the Communists acted towards you when they first moved in?"

"When the Communists came in December 1949, I was in Chungking on administration work for the Methodist Board. At first there was just a routine questioning. They soon showed their hands, however, and made all Christians register. After the Korean war started, the arrest of foreigners began. I was arrested in November 1950 for handling American relief supplies and writing letters on the world situation. There were occasional grillings during my 14 months' solitary confinement. I was not allowed to keep my Bible, but I kept a little book of verse and wrote my experiences in the margin."

"What about the Church?" I pursued.

"Well," said Mr. Stockwell, "the Church will continue, but it won't be the Church we have known. It will not be prophetic. It will have little influence. The only Church that will be in China is the one which Endicott and Wilmott do not want—a pietistic Church."

# THEOLOGICAL COLLEGE CONVOCATIONS

## The United Theological College, Montreal

The Convocation of The United Theological College was held in Erskine and American Church, Montreal, Que. This Convocation marked the end of the five-year probation period under the new arrangements with McGill University. It was also the first time the College, since becoming part of the new Divinity faculty, conferred honorary degrees of Doctor of Divinity.

Rev. Principal G. G. D. Kilpatrick, D.D., stated that the formation of the McGill Divinity faculty five years ago had justified their hopes. He announced that all the co-operating colleges had unanimously confirmed the original plan, and all parties concerned want it to continue. He noted that since the establishment of the divinity faculty, theology had won a place in the life of the University. Theology had made a definite contribution to the life of the University. The Principal stressed the need for more recruits for the ministry. If parents would emphasize the greatness of the Church, in the presence of their children, there would be a response that would vitalize the whole Church, he said.

Honorary degrees of Doctor of Divinity were conferred upon Rev. Ernest E. Long, President of the Montreal and Ottawa Conference, and minister of Fairmount - St. Giles United Church; and Rev. Campbell Wadsworth, Ph.D., minister of Montreal West United Church. When the United Theological College entered the Divinity faculty, it, along with the other co-operating colleges, handed over to the University its rights and privileges relative to the conferring of all degrees. However, it has been felt that this decision impaired the public relations of the colleges. The University has now returned to each college the privilege of acting for its Church in honouring men who have given distinctive service.

Diplomas were conferred upon the five graduates of the college, who were: John Findlay Anderson, Keith Hudson Eddy, David Gordon Kilpatrick, Robert Ernest Osbourne, John William Shaver.

Short addresses were given by Dr. F. Cyril James, Principal and Vice - Chancellor of McGill, and Rev. J. S. Thomson, D.D., dean of the faculty of Divinity at McGill. Dr. James cited the great contribution the faculty of Divinity had made to the University life during the past five years. Theology, he said, was an integral part of man's education. Dean Thomson lauded the University for its pioneering effort in enriching the curriculum of the University by adding a spiritual content.

The Convocation address was delivered by Dr. George Johnson, Professor of New Testament at Emmanuel College. Dr. Johnson urged the students to retain their zeal for the Gospel. He warned them against the dangers of too much committee work and other obligations of society which exhausted their energies and led to tension and frustration. To maintain an effective preaching mission it was necessary for them to spend much time in prayer and study. This was more important, he said, than increasing the tempo of activities within the Church.

A. B. L.

Dr. G. Campbell Wadsworth

Dr. Ernest E. Long

**At its recent Convocation the United Theological College, Montreal, conferred the honorary degree of Doctor of Divinity upon Rev. G. Campbell Wadsworth, Ph.D., and Rev. Ernest E. Long, President of Montreal and Ottawa Conference, both of Montreal.**

# 28 Graduate

## Emmanuel College, Toronto

The Convocation of Victoria University and Closing Exercises of Emmanuel College were held in Bloor Street United Church on the evening of Wednesday, May 6th, and opened with worship conducted by the minister, Rev. E. M. Howse, D.D. As has been the case for many years, the congregation filled every inch of available space and taxed all the extra seating that could be arranged. If this is an indication of the interest of the Church in the work of the Theological College, it is an encouraging sign. The programme looked long but was carried through smoothly and expeditiously within two hours, thanks to the ground work done in the past by Professor Woodside, the former Registrar, and careful attention to detail of Professor Hare, the present Registrar of Victoria University, in co-operation with the Faculty of Emmanuel College.

The Vice-Chancellor, President A. B. B. Moore, presided and conferred the degrees, as the Chancellor, the Hon. L. B. Pearson, was at the last minute prevented from coming because of his duties in Ottawa and Washington. President Moore thus had the unusual experience of hearing read to him a citation for an Honorary Degree which he himself had prepared! A highlight of the review of the College year by Principal Matheson was the description of the distinguished positions now held by those who through the years have been awarded the Th.D. degree in course, a considerable number of whom are in academic positions.

### Twenty-Eight Get Diplomas

Of the final year class, twenty-eight were successful in obtaining the Diploma of the College. These were graduates of seven different Arts Colleges — Mount Allison, Western, McMaster, Manitoba, Saskatchewan, as well as Victoria and Trinity Colleges in Toronto— and they represented seven Conferences of the United Church from Newfoundland to Saskatchewan. One of the class hails from Texas and is a graduate of South Western University, Memphis, Tenn., and another is from Trinidad. Twelve of the group saw service with the Navy, Army, Air Force, and Royal Canadian Mounted Police. The class as a whole has made a splendid contribution to the total life of the College, in athletics, in the leadership of the Student Society, in devotional life and in Scholarship. The Post - Graduate Fellowship, popularly known as the "Travelling" Scholarship because it provides the opportunity for a year's study abroad, went to Douglas C. Lapp, who stood first in the work of the three years in Divinity, and the George C. Pidgeon Scholarship, established by the congregation of Bloor Street Church for post-graduate study in the field of preaching and pastoral care, was won by N. Bruce McLeod. The Sanford Gold Medal, awarded to the student who stands over the whole course for was won by Arthur I. Wate

The Address to the Gradu Class was given by The Right A. A. Scott, D.D., the Mode who in a few well chosen w which will long be rememb challenged them in their mi (1) to be men, not sheep, ( be guided by the heart as as the head, (3) to practic presence of God.

Twenty - one students rec the Bachelor of Divinity degr course and nine others by g ate work. Among the latte Rev. C. C. Kim of Korea. Master of Theology degree awarded to Rev. A. B. Masila a Baptist minister from Kaki India, who has shown hi to be an outstanding sch Two candidates were success obtaining the degree of Doct Theology, Rev. Paul L. B who is now a professor at T Oklahoma, and Rev. L. Eve Smith of Dunnville, Ontario, prepared a thesis in Can Church History based upon m ial in the Archives of Vic University.

### The D.D. Degree

The presentation of hon degrees of Doctor of Divinity of unusual interest to the Em uel family, as three of the r ients are graduates of Emm College, and Rev. E. R. Mc whose life has been devoted t cause of Religious Education two sons in the ministry, graduates of Victoria and Em uel Colleges. Rev. G. P. Mac and Rev. A. G. Reynolds repr high scholarly attainment d their ministry and distingu service in city and rural Chu respectively, and the Rev. W Banister is in addition, a r sentative of the Chaplain Ser

After the official procee in the Church, the relatives friends gathered in the Asse Hall in an informal way to and congratulate the grad and recipients of degrees. K.

**Rev. W. Harold Young, D.D., lary of the Board of Colleges Secondary Schools, is shown receiving the honorary degre Doctor of Laws from President Ross Flemington, D.D., Mount A University, Sackville, N.B.**

# t. Stephen's heologs "Meet he People"

Friendly people opened their mes and gave some twenty-five udents and two professors from . Stephen's College, Edmonton, heart-warming welcome recently nen the second annual Theolog our visited eight Alberta towns d cities in search of candidates r full-time service in the Church. e week-long project was rected by Edgar Mullen, assisted Clifford Wilkinson and Terence nderson.

Starting out when the ink on tsmen's examination papers was arcely dry, the cavalcade of six rs moved through the south and st of the province, the way hav- been prepared by newspaper blicity, posters, and an attrac- e pamphlet illustrating the jective of the Tour.

First stop after Edmonton elf, where a supper meeting onsored by Presbytery had been ld, was Ponoka, and here the nerous response and kindly spitality of minister and people re characteristic of the recep- n everywhere.

Sunday was spent in Calgary, th representatives of the group dressing most morning congre- tions on April 26th. In the ening a city-wide rally at Cen- l Church brought together more an three hundred young people.

Speeding northward again, the mbers of the party visited Stett- , then headed across-country to mrose and Vegreville. At this int "the rains came," but despite stormy weather, good meet- s were held in the border-town Lloydminster, Saskatchewan, d in Vermilion, Alberta.

What is more, if the cars got ck in the mud, the programme not. It was greatly strength- ed by the presence of Miss Grace lleyblank, who spoke of the opportunities for young women in the Church's work. The diverse backgrounds of the students (High school, veteran, farmer, storekeeper, textile plant manager, and so on) made clear in what different ways the Lord's call may come, and this call, together with the challenge and inspiration of a minister's life, constituted the kernel of the programme presented in each place. Songs, skits, dramatic monologues, a vocal and instrumental trio, and selections by the Theolog Choir, gave variety and added interest. Dean Elson and Dr. Johnston regularly brought the meetings to a close with family worship.

A mailing-list of more than fifty names of interested young people has been built up through these tours. Perhaps even more important has been the strong bond forged between students, the faculty, ministers, and people, in sharing a worthwhile venture in the Lord's service. C. F. J.

Rev. Abel Boenerjous Masilamani, Kakinada, India, received the degree of Master of Theology at the Convocation of Victoria University and Emmanuel College Closing Exercises.

the Convocation of Victoria University and the Closing Exercises of mmanuel College the Degree of Doctor of Theology was conferred upon the Ministers, Rev. Eveleigh Smith, Dunnville, Ont. (left), and Rev. Paul Llewellyn Brown, Tulsa, Okla.

*Photos by Editor*

At the Convocation of Victoria University and the Closing Exercises of Emmanuel College, Toronto, four ministers received the honorary degree of Doctor of Divinity. Left to right, Rev. G. Preston MacLeod, Calgary, Alta.; Rev. William F. Banister, Kingston; Rev. Arthur G. Reynolds, Elmvale; and Rev. E. R. MacLean, Toronto.

# Closing Exercises, Naramata

Recent Graduation Exercises brought to a close the sixth winter term at the Christian Leadership Training School, Naramata, B.C. A large number of visitors from the whole of the Okanagan Valley, as well as friends and relatives of the graduates, were in attendance for this memorable event in the lives of the young people for whom it meant the close of six wonderful months of work, study, worship, fun and fellowship.

Mr. J. B. Feeney, of Penticton, chairman of the Board of Managers of the School, was chairman for the occasion. Others taking part in the programme included Rev. E. Rands, of Penticton, who gave the invocation prayer; Mr. C. T. McHattie, of Vancouver, who brought greetings on behalf of the Directors and Trustees; Mr. C. Heron, Dean of Men, who read the scripture lesson. Musical items were provided by several students.

Ivan Jesperson, Valedictorian, speaking for the graduating class said—

"On leaving the School, we stand for Jesus Christ; we hope to share in His Salvation, we pray that His Kingdom of love come—to us as individuals, to our homes, communities, nation, and to our world in full.

"We are confident the experience we have gained during the last six months is a beginning—a foundation to our new lives—a port from which we set sail.

"By no means have we arrived—but to the best of our knowledge and judgment, to the extent of our capabilities, we will go out and do that which God brings before us. . . .

"We have been awakened! We have been pushed out—out of our own comfortable ruts into the pathway of a needy, hungry world, hungry for the Spirit of the Living God.

"The fellowship of the school has grown into our very beings! It has become part of us—a compulsive, motivating force—compelling us to go out and help restore fellowship between God and man. . . ."

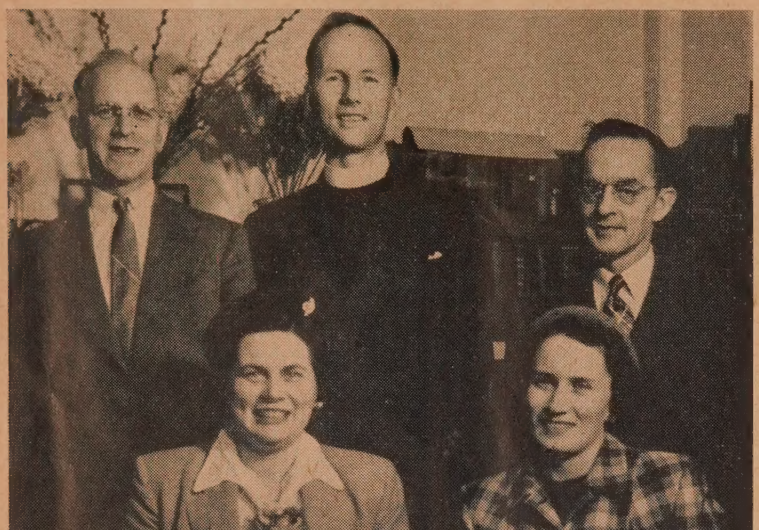
Following words of welcome to the visitors and a brief report on the work of the term, Rev. R. A. McLaren, Principal, introduced the students and presented the diplomas and certificates. Presentation of school pins to the 13 honour students was made by Miss Ruth Simpson, Dean of Women. Rev. A. Pound's scholarship for the student who had made the most progress was awarded to Miss Ethel Loughridge, of Alix, Alta. The Daly Memorial Scholarship was divided among Ivan Jesperson, Chilliwack, B.C., Bert Forman, Lindsay, Ont., and David Jacobson, Ahousat, B.C.

The address to the graduating class was given by Rev. C. R. McGillivray, of Agassiz, B.C., his subject being "Making your life significant."

Those receiving Honour Diplomas in Christian Leadership Education were — Faye Attwood, Raymond, Alta.; Patricia Babcock, Vancouver, B.C., Beth Bingeman, Waterloo, Ont., Donald Bragg, Enderby, B.C., Rose Bruce, Smoky Lake, Alta., Dorothy Carson, Kelowna, B.C., Edith Coles, Vancouver, B.C., Myrtle Dent, Victoria, B.C., Eleanor Ferguson, Peace River, Alta., Dorn Gillrie, Didsbury, Alta., Rosabelle Glidden, Edmonton, Alta., Catherine Harris, Scotland, Dick Haythorne, Edmonton, Alta., Kathryn Hurlburt, Lethbridge, Alta., Eleanor Jenkinson, Vancouver, B.C., Peter Jensen, Williams Lake, B.C., Ivan Jesperson, Chilliwack, B.C., Gwen Kemp, Olds, Alta., Ethel Loughridge, Alix, Alta., Wilma Love, Vancouver, B.C., Galen Loven, Beaverlodge, Alta., Marianne Martin, Rossland, B.C., Gladys Masur, Armstrong, B.C., Helen McGuckin, Medicine Hat, Alta., Rachel K. Morrison, Calgary, Alta., Harold Reinders, Calgary, Alta., Marion Ruteck, Naramata, B.C., John Sime, Fort Saskatchewan, Alta., Russell Tousaw, Montreal, Que., and Vera Weller, Oyen, Alta.

Certificates of honourable mention went to Irene Cottom, Edmonton, Altbera, James Jones, Niagara Falls, Ont., June Lane, Vancouver, B.C., and Charles Wright, Brooks, Alta.

# YOUNG ADULTS



Taking part in the Rally of Married Couples' Clubs and Adult Groups at Windsor, Ont., recently were, Standing, left to right: Mr. Walter Woodruff, President "Lincoln Links"; Rev. Donald MacRae, Convener Christian Education, Essex Presbytery; Mr. Lloyd Smith, President Ottawa United Couples' Club. Seated, Mrs. Isobel Tofflemire, Sandwich United Couples' Club, and Mrs. Betty Newman, President of the Sandwich Couples' Club.

## Windsor Holds Adult Club Rally

A Rally of all United Church Married Couples' Clubs and other Adult Groups in the city was held in Windsor, Ont., recently at Lincoln Road United Church, with approximately 90 people attending.

Mr. Walter Woodruff, President of the Lincoln "Links," the "host" club, and chairman of the Rally, opened the evening's activities by introducing Mr. Doug Copeman, who led a short sing-song. This was followed by supper —picnic style (everyone bringing a basket lunch). After a short intermission all reassembled for a devotional period conducted by Rev. S. R. Henderson, minister of Lincoln Road United Church, who left with his hearers a thought-provoking challenge to "Mind the Light."

Mr. Woodruff then introduced Rev. Don MacRae of St. Paul's United Church, who is Christian Education Convener for Essex Presbytery. Mr. MacRae introduced Rev. Frank P. Fidler, of Toronto, Associate Secretary of the Board of Christian Education, who gave us a short outline and an introduction into the discussion groups that were to follow.

The main purpose of the Rally was to give an opportunity to exchange ideas on programmes, etc., get new ideas and discuss problems with other groups. This it was hoped to accomplish in four different discussion groups:

1. Aims and Purposes.
2. Devotionals—sources of materials, etc.
3. Programmes—types and sources of materials.
4. Recreation.

Each member had the opportunity to participate in two of the groups—half an hour each.

Following the discussion period, Mr. Woodruff again called on Mr. Fidler, who spoke on "Christian Family Life," impressing on those present the importance of raising children in a Christian home. He illustrated his talk with several pamphlets and booklets and told how to obtain these.

## Family Life Series Given by 50-50 Winnipeg Club

Sponsored by the 50-50 Club of Westminster Church, Winnipeg, a series of four lectures was given on consecutive Wednesday nights designed to deal with various aspects of family life.

Mr. H. G. H. Smith, Q.C., covered the legal aspects, dealing with such features as the purchase of a home; adoption of children; the making of wills; and the rights of individuals in the marriage contract.

Mr. Perry S. Bower, Assistant General Manager and Treasurer of the Great West Life Assurance Co., dealt with the economic aspects of family life. An ultimate goal, he said, should be decided by every family. This will largely govern their budget, which will be different with every family. He gave some excellent suggestions in the management of family finances.

Mr. George C. Sisler, M.D., Psychiatrist, a member of the Club, dealt with the various psychological problems facing a family. It was a study in how to maintain harmonious relations in the home, and the part each individual in achieving harmony.

Rev. E. Checkland, minist Broadway First Baptist Ch Winnipeg, gave the final lec He picked up the threads of previous lectures and treated all from a religious aspect, ing the whole together with —in the home and the worl

Question periods followed lecture.

Much planning went into preparation of the series, was a most worthwhile proj

Rev. E. M. Checkland, Minister of Broadway Baptist Church, Winnipeg, is shown addressing Westminster College of Home Knowledge.

**Send material for Young Adult Page to Mr. and Mrs. K. F. Heddon, 22 Golf Club Road, Toronto, Ontario.**

# *Family Camping is Fun*

Summer camps are not just holiday experiences for children and young people. Throughout the Church there are increasing opportunities for adults to spend their vacation in a camp setting where there is food for thought and Christian fellowship, in addition to purely holiday fun.

One of the most interesting developments in the Church's summer programme is the development of family camping. The programme is quite different from that in the familiar youth camps. One of the main features is the emphasis made upon families learning together the skills of Christian living.

Here is a partial list of the summer camp and conference opportunities for Adults and family groups, as they have been reported to the Board of Christian Education:

### NATIONAL

Aug. 1-8—Five Oaks: Young Adult and Couples' Club delegates—programme planning and national organization. Sam Hollingsworth, Room 523, 299 Queen St. W., Toronto, Ont.

### CENTRAL CANADA

June 15-17—Five Oaks: Retreat for those interested in Cell groups. Rev. B. L. Oaten, Paris.

June 18-Aug. 1—Five Oaks: Seminar with Dr. Fritz Kunkel. Rev. B. L. Oaten, Paris.

Aug. 8-15 — Five Oaks: Family Camp, under James and Doris Mead and F Rev. B. L. Oaten, Paris.

Aug. 15-29 — Five Oaks: Two one courses for S.S. teachers and mid leaders. Rev. B. L. Oaten, Paris.

July 25-Aug. 2—Oak Lake (near Stir Adult Camp for Bay of Quinte Confe S. G. Saywell, 64 Cadillac St., Oshawa

Aug. 24-27—Midland: Simcoe Pres Family Camp. Cecil B. Hopkins, Mi Ont.

### LAKEHEAD

Aug. 10-17 — Duncan Memorial Loon Lake: Family Camp. J. E. Pa 400 Catharine St., Fort William, Ont.

### SASKATCHEWAN

July 12-17 — Lumsden Beach: Camp. "E" Lloyd's Bldg., Regina, or Rev. Al. Brown, Milestone, Alta.

Aug. 19-24—Cypress Hills: Family Rev. Alf Day, Maple Creek.

Aug. (?)—Candle Lake: Family Rev. Harvey Clarke, Whitefox, Alta.

### ALBERTA

July 29-Aug. 8 — Kasota, Sylvan Leadership, Y.A. and Family R.E.C.A., 302 I.O.O.F. Bldg., C Alta.

### BRITISH COLUMBIA

July 1-5 — "Sorec," West Summe Family Camp. Mrs. Phyllis Stobie, ticton, B.C.

July 4-17—Naramata: Sunday and day leaders, especially children's w Christian L.T. School, Naramata, B.C

July 18-31—Naramata—Sunday and day leaders, especially leaders of Intermediates, Seniors and Boys' Christian L.T. School, Naramata, B.C

Aug. 1-14—Naramata: School of R and Life. Christian L.T. School, Nar B.C.

Aug. 15-28 — Naramata: Family Christian L.T. School, Naramata, B.C.

July 25-Aug. 1 — Ocean Park: Camp. C.E. Committee, 505 Dunsmu Vancouver, B.C.

Aug. (?) — Koolaree: Family Charlie Daly, Rossland, B.C.

## Programme Not

**A THEME** (for the Summer)

**"Don't Die in July"**

Picnics, Family Camps (f few days or a week), landsca bees, lawn-meetings, twi- excursions, and other variatio the formal meetings held du the winter will keep your fe ship alive all summer. Could group sponsor a child's attend at a summer camp, or invite children to a farm holiday? C you send a representative of group, or a Sunday School tea to a summer camp or confer for leadership training? about planning now for that your group intends to pro next fall? Let us know abou new programme ideas you dev in your group during this sum

**AN OPPORTUNITY**

There may be time yet to a delegate to the National ference on the Young Adult Couples' Club programme t

(*Continued on page 22*)

# DEVOTIONS

# he Octave f Kingdom-lusic

(1)

The word **beatitude** does not ur in our Bible. It is a term t comes into our language m the Latin. **Beatitudo** means essedness."

One day, on a hillside, our Lord us spoke to the people about ssedness. He spoke with a simity and depth that has haunted world ever since. His eight ings have been happily referred as "the octave of kingdomsic." Each begins with an exnation or interjection: "O the ssedness, O the happiness of se! how fortunate they are!"

Ve have space here to consider three of Jesus' beatitudes, but us do so, reserving the remainfive for our next opportunity. As Matthew records it, the first titude reads, **"Blessed are the r in spirit, for theirs is the gdom of heaven."**

How contradictory to our epted standards. The world s, "Congratulations if you are and confident." Advisers urge o, "Work hard and be successS" Success in worldy terms is of our modern idolatries. It omes an end in itself, rather n a means of goodness.

The false god of wealth had ny devotees in Jesus' day also. peasants of Galilee were rnfully spoken of as "folk of soil." It gives us pause to ember that it was on these ly unspoiled people that Jesus nounced His blessing.

Our Lord teaches that God can something with "the poor in it." He has a chance with the ble and the contrite heart. ers are so puffed up with their importance and self-sufficcy that they have little need of . Oh, they may nod to Him in sing, of course. But the "selfle man" thinks he need hardly el in gratitude.

The kingdom that ruleth over (Psalm 103: 19) is not for h as these. It is for those who know with Jesus that they have come from God and are going to God, and like their Lord they bend to the menial task of a servant if need be for the sake of the kingdom.

The second beatitude is, **"Blessed are those who mourn, for they shall be comforted."**

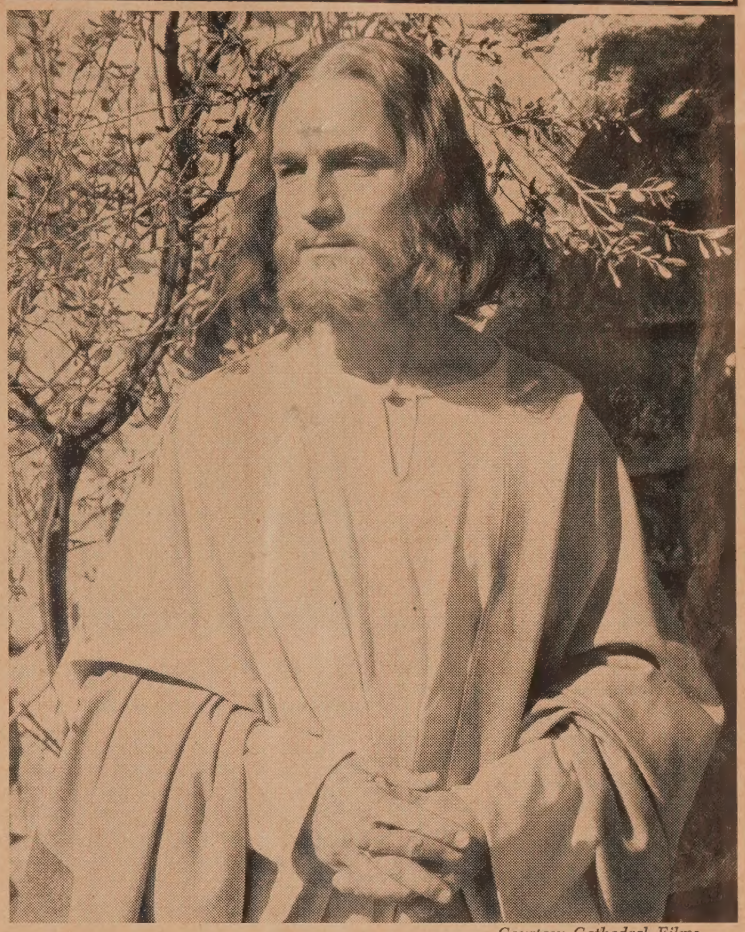
Those who know and love music tell us that a resolved discord brings profound satisfaction and peace. So, too, the cup of sorrow drunk deep. In a very real way God uses human sorrow, nobly born, as a channel of blessing. His Son was "a man of sorrows, and acquainted with grief." Jesus more than any other can give assurance that those who mourn will be comforted.

More must be said, however. No one seeks mourning. But no one should reject mourning. How monstrous it would be, how inhuman it would appear, if we had cause to mourn and could not or would not mourn. A missionary in India reports famine. Hundreds of children die of starvation. **Blessed are those who know to mourn these little ones.** An old Negro stands by a railroad track, weeping and playing his accordion. The tune is "Going Home." The coach carrying the body of Roosevelt is slowly passing by. **Blessed are those who know to mourn a great man's passing.** A brother and sister stand by their mother's grave. They remember her arms about them. **Blessed are they who can mourn in remembrance of sacrifice.** A congregation gathers for a Good Friday's service. A soloist sings "He was despised, rejected," and "Were You there when they crucified my Lord?" The worshippers are moved and shaken. **Blessed indeed are they that mourn in the presence of supreme sacrifice.** Of a certainty they shall be comforted, for they are sharing the compassion of God.

The third beatitude speaks of meekness and inheritance, **"Blessed are the meek, for they shall inherit the earth."**

The young in heart are always delighted to discover that in French this word "meek" is rendered **debonnaires.** The implied "gaiety" offsets a term that has lost much of its meaning and most of its flavour.

If it is helpful to suggest synonyms for the word meek, however, the word sensitive is one of the best. Blessed are the sensitive who are grateful for earth's beauty and bounty, and live in charity with their neighbours. They are worthy heirs



*Courtesy Cathedral Films*

## Prayer

*O FATHER of Love, we love Thee because Thou hast first loved us. May Thy spirit of love melt our cold hearts and join our household n the fellowship of faith and hope and worship as we bow in spirit around this altar. Bring our many prayers into one. Help us to pray for and love each other, that our lives may be one in Christ Jesus.*

*If for any reason our faith has been broken, and the door of our heart closed to Thee, bring us, O Father of Love, back to Thee, for our hearts are empty and lonely without Thee.*

*We pray that we may not be satisfied to live a selfish life. Send us into the crowded ways of life with a heart full of compassion, yearning to serve. Give us eyes to see, ears to hear, and hands to help. May the care-haunted faces and misshapen lives reach our heart with their piteous appeal until it shall be our delight to spend and be spent in the service of others. This prayer we make in Thy name, Father of Love. Amen.*

*—R. L. Russell.*

## Celestial Surgeon

If I have faltered more or less
In my great task of happiness,
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take
And stab my spirit broad awake,
Or, Lord, if too obdurate I,
Choose thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!

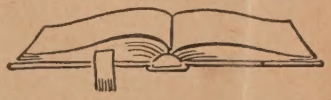
*—Robert Louis Stevenson.*

## The Essence

If you were to take the sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental health, mental hygiene—if you were to combine them, and refine them, and leave out the excess verbiage — if you were to take the whole of the meat and none of the parsley, if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount. And it would suffer immeasurably through comparison.

For nearly two thousand years the Christian world has been holding in its hands the complete answer to its restless and fruitless yearnings.

*—James T. Fischer, M.D.*



## Providence

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, He is my refuge and my fortress:
My God; in him will I trust.
Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.

*From Psalm 91*

Peter Gordon White

# As I See It

## "The Hungry Sheep"

ROMAN COLLAR

I suppose most of us are familiar with the oft-expressed, but questionably sententious remark: "Preach the Gospel and the pews will be filled!" A brave Reverend John, whose grammar at times was quite unbecoming to his "Rev.," blasted me with the condemnation: "If you only preached the Gospel your pews would be filled." That appeared in one of Toronto's great newspapers. He also offered to take my pulpit to prove how it could be done, and he finally added that I was not unlike a certain animal that had a broad stripe on its back, only mine was yellow! Heigho! When some parsons don't agree with you they are quite unbelievably insulting.

Quite a broth of a boy was this John! He would kick — his own word — out any bootlegger who would dare sit in his pews, whereas, I, **Roman Collar**, would welcome them, if they could stand my preaching. That was the bone of our "contention." These Johns are quite some laddies—there is the well-remembered one who would have liked to call down fire from heaven upon such as were not in his Master's little, but immortal, group.

I was not a little amused at the forensic antics of my John of ....., whose congregation might fill my vestry. But he, uninvited, slipped into my mind yesterday when I was leisurely reading Milton. I have much for which to thank one of my professors in English, who saw to it that his students really knew the Sonnets of that incomparable Puritan.

But it was not the Sonnets that gripped me as I read: it was the well-known line from **Lycidas**:

"The hungry sheep look up and are not fed."

Students will know the section in which are the references to the "two massy keys," the "mitred locks," and the "blind mouths." (See Ruskin for elucidation.) To my mind, the "blind" mouths—a queer, not easily understood, allusion—are connected with the faithless Shepherds. "John" came in here, bluntly, if not as scholarly. He, too, had the idea that certain "sheep" are not fed, and, quite pointedly, particularly, and unhappily, those in my congregation. I didn't accept his offer of a demonstration of Gospel preaching.

To add to these condemnations, my mind reverted to a letter that Prof. F. W. Dillistone was said to have received from a sermon-taster. It spoke of the sermon as being "like bubbles floating in the air, or like froth on a glass of beer." And to cap all, an author, whom I knew well, spoke of a certain preacher, whose sermon he had heard on a Sunday evening, as "a pestilence that walketh in darkness!" Such is not unlike the "meaningless" reference we discussed some weeks ago, which, properly, I think, caused a little flurry.

**"How True!"**

These several quotations are resaying what Milton said of another time — "The sheep look up and are not fed." Protestants think of the historical, unpardonable circumstances of our "text," and say, how true! You will recall that Carlyle interprets Luther's protest against the burning-at-the-stake treatment of Huss and Jerome, and the burning of the Reformer's writings in these words: "The words of mine, words of truth and soberness, aiming faithfully, as human inability would allow, to promote God's truth on earth, and save men's souls, you, God's vice-gerent on earth, answer them by the hangman and fire." (**Heroes.**) The sheep were not being fed!

I think it was in the year 1531, that the gentle Thomas Bilney was found guilty of heresy by the Bishop of Norwich. Before being burned at the stake, says Foxe, he confessed that he had preached the Gospel because, "being entreated by the curate, and other good people of the parish, showing that they had no sermon thereof for a long time before." (**Acts and Monuments.**) The sheep were not being fed!

In France, as late as 1761, Voltaire, who has been much misunderstood, was so stirred by the execrable massacre of St. Bartholomew that he "began to pour forth such intellectual fire and brimstone as melted mitres and sceptres." In his **Treatise on Toleration**, he said he would have borne with the absurdities of dogma had the clergy lived up to their sermons . . ., the "subtleties of which not a trace of which can be found in the Gospels are the

(*Continued on page 26*)

# MUSIC

## The Reed Organ in Retrospect

FREDERICK J. HORWOOD

If anyone statistically inclined were to make a search for reed organs, active or otherwise, he would probably be amazed at the number of serviceable instruments of this type still in use in smaller Churches, and no doubt he could list hundreds more that have been relegated to the junk pile, along with horse-hair sofas, spring rockers and cradles like miniature battleships. I could readily name a score of Churches where the reed organ is not despised, but when a minister wrote to me recently asking where such an organ could be purchased, I was not quite sure of an answer. Doubtless there are several second-hand organs for sale somewhere, but just where is that?

Time was when a parlour organ cost a hundred dollars, and there are not a few of these in country homes, musical reminders of the days when grandfather sold two cows and a wagon-load of pigs to pay for the instrument, so that each of his daughters could "take lessons off the professor," who drove his horse and buggy around the country weekly to give demure young ladies instruction in the art of playing a waltz, gavotte, or a hymn tune; and all of this for a quarter of a dollar. If he stayed over night, the lesson was free, thereby providing his pupil with a partial scholarship.

Let us look at one of these instruments with a walnut case as elaborate as the age could invent, scrollery, fretwork over red or green baize, sometimes with a cherub on top; a few shelves for ornaments or flowers, two brackets for oil lamps, a collapsible music rack, and occasionally a trap-door to cover the pedals. This closed along with the regulation lid, which was lowered to keep sticky juvenile fingers from disfiguring the keys, while the pedal cover safeguarded the inner machinery from invasions by mice. Cats that were hungry usually lived at the barn. There were several stops across the front of the organ, with names in ornate lettering such as Vox angelica, Celesta, Dulciana, Diapason, and Bourdon: any one or all of these could be drawn at the player's discretion to give the tone quality suggested by the names on the stops. Octave couplers were provided for treble and bass, and sometimes high sounding tones were obtained by flute or piccolo stops, while at the other end of the instrument a contra-bass or bombardon were used to give a deeper tone suggestive of the pipe-organ.

The performer's feet were used to pump wind into the bellows so that the reeds would vibrate and emit the sounds required according to the action of the fingers on the keys. By bending one knee to the left and the other to the right, octave couplers or the full organ could be used at will. This bow-legged operation meant that greater wind pressure was needed, and the rate of pumping had to be increased.

No doubt there are people living today who can recall with nostalgia the pleasant evenings spent at a neighbour's home when a musical daughter played a few choice numbers on the organ, after which an hour was spent in singing familiar songs and hymns. Quiet games like charades followed, and then the plate of refreshments, containing two sandwiches, a piece of pie, one tart, four cookies, and all this accompanied by lemonade. And when ten o'clock came, every knew it was time to go home go to bed.

Now a Church organ diffe from a parlour organ in architecture. The scroll-work usually absent, and it had m stops, which in most cases me extra sets of reeds to prod greater variety of tone; and course it took more musc power from the feet of the pla The stops did not always indic the number of sets of re because there might be six dif ent stops operating on two set reeds, creating only a very sli difference in the quality quantity of tone. However, a ca ful player could so arrange music that the little instrum could be made to behave as i were a cathedral organ. By us the left hand for the bass n only with the tenor moved i another octave along with sopr and alto, a fine accompanim could be arranged for anth and hymn tunes.

These little organs could wonders under the hands o skilled musician, and many them in use today are in condition, capable of provid excellent preludes, interludes postludes. When Handel lived London two centuries ago th were no pedals on the pipe-orga although some of them had th manuals. Handel wrote a score organ concertos and played th in public on organs that were small and certainly limited in to variety. Most of these conce can still be played effectively the humble reed organ of a co try Church by using a change stops for contrasted sections by adopting a reasonable te instead of attempting a brav type of performance which mi prevent the music from becom clear.

Many of the simpler works Bach and Mendelssohn, as wel the Handel organ concertos easy to play on the small org and it is still possible to buy g books of music for the instrum Some composers of note, includ Dvorak, Reger, Franck and Ka Elert have written music speci for a reed organ.

Now if your old organ has yet had its musical mechan removed to convert it into a d for Sunday School papers, not dust it off, clean the keys have a go at it. If it is h to pump there is a hole in bellows and it needs a patch two; if the pedals squeak th are two small hinges that nee drop of oil; if a note does sound, remove the four scr from the front panel and d out the offending reed with a h placed in a pocket inside the c then remove the particle keeps the reed from vibrat and you will have a fine inst ment. Then try your concerto prelude and you will make minister and the congregat happy. And don't worry about electric blower; there would nothing for your feet to do!

# mediate Tasks in India—As I See Them

. DAVID, Indore

ristian Missions in India have and are doing a wonderful. During my way in Canada ave been received with the gna and hospitality of ran. We want a strong and e Church in India. To achieve immediate action along ver- thes seems necessary.

The setting up of the Church Christ (India) would ade all Missions and Churches ing also to Roman Catholic ions. It is imperative that the board, Baptist, the Salvation y, Lutheran, Presbyterian, odist, The United Church of da should give up their names become The Church of Christ ia). It can be argued by the ional on the field that they ot interfere in Church organ- on. Admitting that they are in numbers, the fact is that still wield great power. As goes on this will decrease e the urgency. It can be done. All work in India should be ered by The Canadian Coun- of Churches with a strong eas Church Board to advise ssists and keep aflame the th of Christ (India).

All work (Medical, Educa- l, Evangelistic, Agricultural) d be transferred to the h of Christ (India). It may ntegrated on certain lines. reservation should be made missionaries under different nclature. The Mission Com- might be bodies for social ship of fellowship. The ntial Christian Councils can be assumed. The National nian Council should make an r effort for transfer of power e Church of Christ (India). Mission property should be ferred to Church bodies or Associations such as the Association of the United ch of North India. Large we funds might be created he maintenance of the prop- What the non-Christians can r near charitable institutions the fees by Churches for the enance of institutions.

The Missions pioneered and inspiration to new things in ear which Government Inter- nal organizations and private s have taken up. In the New we must give fresh avenues open new paths for abundant g. After a study of the Gov- ent's Five Year Plan we may gh the Church of Christ dia) launch out into fresh ntures. It may be we can go ed this plan. It could be done o ways:

) Pioneer in small ventures r own.

) As a Church place at the sal of the Government of trained men and women, the being borne by us. For these e we need not stipulate the to preach the Gospel. They simply live the Gospel and mize the Church's social ach.

Bell Street United Church, Ottawa, Ont., was the scene of the last message given to friends in The United Church of Canada by Professor L. W. David, as he started on his return journey to India. Speaking the last week-end here, preaching at Wesley United Church in the morning, and Bell Street Church in the evening, Professor David was the guest of the pastorate and congregation at a reception following the evening service. Monday he acquired the following of the United Church Missionary Association at Bowell, welcomed by the President, Rev. Hugh M. Rae, D.D. Shown in the picture, left to right, are Professor David and Rev. George C. Connolly, minister of Bell Street Church.

A Scholarship funds should be made available in order to train Indian Christian leadership for the tasks of evangelism through the varied ministries of the Church of Christ in India. Education in India is not free. If funds are available for learning large numbers they should be made available for scholarships for a large number of men and women.

7. The prime task of the Church is sharing the Good News. I am a saved individual by the Grace of God through Christ and I am so full of it I must go and share this great joy and power with others. The Church in Canada has the great task of sweeping the people of good news aglow through by modern methods. It must keep telling what God has done for us. It must make plans to get this message to every individual, in every land. This will keep us free from slacking down.

I am a product of Canadian Missions. Christ through the Missionary effort has made me what I am. I am grateful. What I have written has been in humility and gratitude.

# FAREWELL TO CANADA

## Letter of Gratitude

Dear Brethren and Sisters all across Canada

NAMASTE!

I left India on May 22nd 1951. I reached Canada on the 14th of June, 1951. I am leaving your great and lovely land on May 24th, 1953. I shall be in England from May 27th to June 5th. Leaving Liverpool on June 6th I shall be in Bombay on the 23rd or 24th of June. A day or two later I shall be in Indore. During the months I have been here I have been from Ocean to Ocean. I have lived with that great country of faith—The United Church. Experience — and conquest and amazing Fellowship—Triumphs of the Faith — in all places except Toronto and Fredericton. I have had the privilege of going out West, speaking at a number of places from Feb. 4th to March 20th, 1953, meeting the United Churches and other institutions. I have told the story of the work of Jesus Christ through Missions and Churches to about 400 groups. If the enrolment of the number of people listening to the radio is reliable, then about 15,000 people have listened to me. The groups I have met are numerous in membership. In addition I must have attended about 200 meetings large and small. Because that I must have met a lot of small groups in the Eastern Section I must have met as numerous groups. I have enjoyed giving the confidence and fellowship, wisdom of leadership, and generous hospitality Christian sharing and affection. The prayer and sharing sessions have been all fine. The power of song and prayer people do things have had a result. I have had a few gifts in token of appreciation and fellowship. My relations have been a great inspiration. Also the Church. It has given me a very helpful hour the day away of the Church and has enhanced much of "membership" and "membership". My most hours has enlarged my horizons, rounded my faith and greatly enriched my life.

I thank all honour and honourable and people for their hospitality and hospitality.

I thank the ministers and the presbyteries for their warm hospitality and appreciation.

I thank the Women's Missionary Societies and Women's organizations for their encouragements.

I thank the Service Clubs, the Institute, Kingston, Saskatoon Theological Colleges and Universities for the great privilege of meeting, speaking to and learning from them.

I thank all those who have given me gifts. I specially thank Mr. Ellwood Thackeray of Wolfville, Nova Scotia, for the gift of a Jeep building in General India, and Rhyming Bright Young for the gift of a Camp site to Young People in Central India.

I thank Dr. Thomas Buchanan, the Mission Council in India, the Mission Council, the United Church of North India, the Women's Missions, Board, the W. and M., the W.M.S., and other representatives of The United Church of Canada for my overseas privileges. I thank the other Churches and Missionary Associations and Fraternities and the General Church for prayer and encouragement and advice.

I thank the members of the Education Team and the organizers of the Education and the Pageant for the special opportunity of seeing the best of the Church work, organization and realization and inspiration and amazingly.

I thank the Moderator, the Rev. Rev. A. A. Rose, D.D., and Mrs. Rose for their care of me in their home.

Above all, I thank God and our Lord Jesus Christ who lives and moving and permeate all these.

The Question on the Inward-Mind Page of the Education is "Lord, what will Thou have me to do?" Now for me that question appears. I have found here that lead me on to answer the Lord. "O Lord, I was all mixed-up, now my heart cry, 'Amen.' Pray for the Church of Christ in India that she may be a torch of and Gospel witness to these days of fresh challenges.

Thank you all again. Goodbye. NAMASTE!

Your Brother in Christ,
C. W. David,
Professor of Hindi, Indore
Christian College, Indore, M.B.

# PARENTS and TEACHERS

MARGARET C. WILSON

## Children's problems

Teachers may study all kinds of books on methods of teaching. They may observe and listen to an expert teaching a group of children. They may even participate in the class lessons, and, although all these may help a person to become a teacher, yet they will never solve all teaching problems. The biggest factor is because children are not molded patterns but real individuals. Each one has his own personality and presents his own problems.

Some children are what we term, word minded. They learn easily from books and verbal information. Other children find reading a task and learn much more readily by doing. If only they are permitted to create things with their hands, they can see through the problem very easily. Other children, we say, are such social little beings. But that is their method of learning. These youngsters are forever asking questions and wanting explanations as to why things must be done a certain way. They find word-learning a difficult method indeed.

Until fairly recently we all taught all children by one method —the word method. Is it any wonder children created problems for us? Really it was the teacher who created them by not understanding children.

The public school instructors are more and more teaching children and not subject matter, and each child is considered an individual and not one of a standardized mold. This is not true in all of our schools, because teachers themselves are individuals.

Our Sunday School teachers still lag behind and teach, in most instances, by the word method. I realize that one reason is because they are so limited for time that they feel they want to make the most of it, and therefore give the children the information on the lesson.

However, even in our limited period for Sunday School work our programme should be divided so that besides the opening exer- [illegible] be allotted for two-way conversation in which children as well as teachers participate, and also a short time for some kind of creative hand-work.

Each child will learn something through the medium best suited for him, but at the same time he will learn that others must be considered, too, and he will gradually learn to appreciate other methods of teaching.

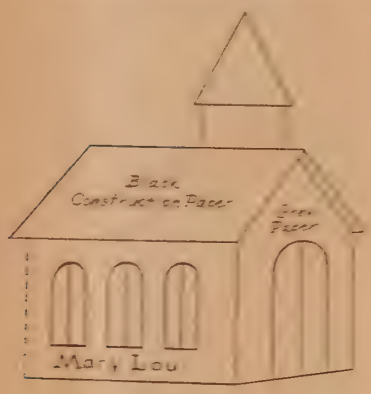
Children always like a teacher who plays fair with everybody. They will like and respect a teacher who tries to interest each child every Sunday.

Often the children's problems are caused by ourselves. This is not always true, however. Some children come from homes in which much of the foundation we attempt to lay on a Sunday is destroyed during the week.

Even so, I feel that those children must appreciate being treated as individuals and do learn more than they would if we taught only a lesson without keeping in mind the individuals within the class.

Let us remember then that some of those youngsters we consider "problem children" may be thinking we are problems, too, when we actually do create the situations that get them into trouble.

## July Attendance Chart




DIRECTIONS

Prepare one of these "Church" Charts for each child in your class. This Chart may be for the month of July or for the entire summer months.

The dotted lines indicate a fold in the paper, but the black roof extends over the folded edge and so gives a better perspective to the Chart than if it was cut off on the folded edge.

A child who is vacationing for the summer should be encouraged to take along his chart. Every Sunday he attends another Church, the teacher in the visited Sunday School would be glad to write on the inside of the chart the name of the Church, the date the child attended, and then sign her name.

When the children return from the vacation, use the Charts as decorations in the room, and later in the season when all the children have returned for school, talk about the Charts and Churches that have been visited.

The children who do not go away during the summer may have stars inside their Charts and see who will have perfect attendance.

# THE YOUNG CHILD'S WORSHIP

Young children have the ability, which many adults do not, to see and feel God everywhere. Somehow they feel His power, His kindness and His greatness.

If then, the teacher would start from the children's basic beliefs and use words and experiences and ideas fitting to their ability to comprehend they will gladly respond and grow and develop spiritually. But teachers so often are anxious to get across adult ideas to the tiny tots, and it is purely indigestible and reacts as anything else will that is indigestible, it causes distress and disturbances that are mental and not physical. However, this indigestible mental diet often causes much suffering and disorder, particularly if it is based on religious teachings.

Stories of the childhood of Jesus will lead quite naturally to the idea of an unseen playmate. It is true that we are told very little about the childhood of Jesus, yet a conscientious teacher will surely acquaint herself with the geography of the country in which Jesus lived, and be interested in the customs of the people who lived there at that period. Then, using this background, stories may be told about Jesus. He surely must have watched shepherds or even accompanied them to the hillside. He must have watched farmers sow their seeds and till the soil and harvest crops. Children will respond and even express their ideas about the childhood of Jesus after they have listened to stories about other people who lived at that time.

We must give children a background upon which they can picture Jesus moving about as the central figure, just as we must have a background of the country and people of those early days.

Stories about other children from other lands will enlarge their ideas of world fellowship.

The children's horizon will widen as they develop. We must try to develop the idea so the child can understand that God is the Father of all people everywhere, and He is the Creator. He not only created but cares for everything in the world He created. Then there are stories of Jesus, who because of His great love for God also loved everybody else. He was a friend and a helper to people whether they were His friends or not, or whether He knew them or didn't know them. He was not only brave but kind and cheerful. He was not only thoughtful for men and women and little children but for the animals.

These are things children can understand. Worship with little ones can be a very real experience of reaching out into the unseen. Sometimes they may ask questions that both surprise and stump the teacher, but often, if properly directed, they can provide an answer to their own problem. We must "give them bread instead of stones."

## Handwork

[illegible]

## Vacation Time

At summer resorts it is [illegible] said that it is easy to tell [illegible] Roman Catholics because they [illegible] the ones who go to Church, while the Protestants vacation from Church as well as from everything else.

This year then may I ask the [illegible] teacher sees that every [illegible] in her Sunday School class receives some kind of a written notice [illegible] take home asking the parents to see that their children attend Sunday School or Church every Sunday while on vacation.

If parents realize that the Church expects them to attend services while away on a holiday many may co-operate. If for [illegible] other reason than they would be sort of an embarrassment if the children had to return to the home Church with a chart which was no record of ever having attended Church all summer.

## A Prayer

"O Lord, make us kindly thoughtful people in word, generous in deed. Teach us that it is better to give than to receive, better to forget ourselves than to put ourselves forward, better to minister than to be ministered unto."

—Quoted from "The Christian Newspaper"

# United Church Training School Closing Exercises

[illegible]

[illegible]

[illegible]

Rev. H. Gerald Jones, St. Thomas Trinity Church, Saskatoon, Sask., will broadcast over the Dominion Network of the C.B.C., Sunday, June 26th, 1.00.00 p.m. E.D.T.

## APPOINTMENTS, UNITED COLLEGE, WINNIPEG

Dr. Walter E. Sparks has been appointed professor and head of the Department of English, Teachers of Theory and Talk, in two colleges of Victoria and Saint Colleges, Williamstown, Ontario.

Dr. W. J. Ross, well known throughout the United Church as a specialist in Slavonic Studies, has been appointed to the staff as Visiting Professor of Central and Eastern European History.

Mr. Richard M. Steele has been appointed lecturer-professor of English Literature at Victoria, in lieu of the University of Toronto, in lieu of the Department of Economics, where he has had a teaching fellowship for the past three years.

the Principal reported. "Our hundred women spell ye should and we said, and yet, however deep are so large in health that seem like mere cents. There have been high moments. Mrs. Hutchinson mentioned, "memories of hearing sermons not quite so lovely but more the fellowship of people who have a common purpose."

### Financial Campaign

"The success of the campaign for a new United Church Training School has been dependent upon the participation of more informed people in our Church," stated Miss Florence Chesley, then reviewed in the progress of the campaign, stated that "Great practical matters are shaping in the project and the whole Church is becoming more aware of the work of training in the Church as the 400-week projects approximately 50 per cent of the objective of $400,000 or thereabouts, has been received to date. There is still work to be done to complete the campaign. There is also a building program to be undertaken—that of keeping the new building filled with students who is its request.

Miss Marjorie Lockier, President of the Class spoke of the unique fellowship enjoyed by the international faculty at the Training School, a relationship which has made a greater realization of the Brotherhood of man. "We had ourselves united in a way that is stronger and more than people," she said. "As we stand on the threshold of this new life we think of the new spirit inspiring. We have learned to sympathize in living closely with other people. We have developed better standards of righteous to relating to God and to this world."

"These are men's days, days very precious to me," Miss Chesley made said in her statement, "and I am sure we shall always look for the first time I was realized the depth and richness of our church relations and in the years ahead I am confident that where there is no Christ there is no God and supreme authority, who has taught us through the trials, suffering and hardships to hand on to the people in our very world. I have cried hundreds but Christianity has not proved in the East as easily as in my own, and new roads to see now. Christianity itself must suffer if it is to be independent body and moved to Eastern soil. Out soil is different from that of the West, and it is our challenge to leave Christian to nurture this new plant in that land numbers."

### The Programme

The Chairman of the Board, Dr. J. Lorne Smith, presided, and Rev. Stanley Russell, minister of Deer Park Church, read the prayer and led in prayer. The Scriptures and Prayer were presented by Dr. Katherine E. Hockin. The Women's Association of Deer Park Church were hostesses at the reception which followed.

### Diplomas

[illegible]

**Willoughby Church, Langley, B.C.**, Rev. C. A. Wood, minister, held their anniversary services recently, when Rev. Thomas Kirkwood, White Rock, B.C. was the guest speaker. He was minister of the church 1922-24.

# Wanted—More Doctors!

From India comes an urgent appeal for more missionary doctors. The United Church of Canada has only one male doctor in India at the present time. Dr. Thomas E. Aitchison serves on the staff of the Dallas Hospital with two Indian doctors as his colleagues. Between them they are responsible to care for thousands of patients who crowd into the hospital from the city and surrounding villages.

Dr. Aitchison's sister doctor is working in one of the six other centres in which we are responsible in Central India. Three women doctors are serving under the Women's Missionary Society, and one more is going out. Dr. R. B. Dodd McClure is expected to take up duties in India this year but others are urgently needed.

Africa is also short-staffed in medical personnel. Dr. Walter E. Scott-Moncrieff and Dr. W. Silver Gillespie are the only male doctors in the field, and a third, Dr. Sam H. Dickson, has just completed language study in Portugal. Dr. Elizabeth Dodds, who has just arrived in Angola to work under the Women's Missionary Society. These two new recruits will bring welcome relief to Dr. Scott-Moncrieff and Dr. Gillespie, who have been carrying the whole load between them. However, they are still far short of the medical staff needed to do an adequate piece of work.

We feel sure many more Christian doctors will be required to take up the challenge.

Interested persons are invited to write to The Board of Overseas Missions, Room 104, 299 Queen St. West, Toronto 2-B, Ontario.

Taking part in the ceremony of dedication for the new academic building of the Canadian Academy, Kobe, Japan, were, left to right: The Hon. Robert W. Mayhew, Canadian Ambassador to Japan; Mr. H. J. Warkentyne, the Principal; Rev. W. H. Norman, Kwansei Gakuin; and Rev. Newton Thurber, a member of the Board.

# Ambassador Lays Cornerstone

## Kobe School

On April 24th the Hon. Robert W. Mayhew, Canadian Ambassador to Japan, accompanied by Mr. Arthur Menzies, Counsellor of the Embassy, travelled from Tokyo to Kobe to lay the cornerstone of the new academic building of the Canadian Academy. Dr. Outerbridge, chairman of the Board, presided at the brief ceremony; Mr. Warkentyne, the Principal, read the Scripture from 1 Corinthians 3, and the Rev. Newton Thurber, a member of the Board, led in prayer. "This is my Father's world" was sung by the school children, and Mr. Mayhew, after declaring the stone well and truly laid, spoke of the inspiration that had come to him in participating in the ceremony, and the gratitude the children should feel towards the founders of the school and those who had made the erection of the new building possible. After a telegram of congratulation from the Interboard Committee in New York was read, the school song was sung, the guests adjourned for refreshments to Gloucester House. Among them was Mr. Oldham, the British Consul, and Mr. De Roos, the Netherlands Consul.

With mild bright weather, the gorgeous view of Kobe Bay, an attendance of over a hundred parents and guests, it was a memorable occasion. The United Church of Canada in Japan is favoured in its national representatives. Mr. Mayhew has been for many years an elder of a United Church in Victoria, B.C., Mrs. Mayhew has been branch president of the W.M.S., and Mr. Menzies is the son of former Honan missionaries of our Church and is himself a graduate of the Canadian Academy.



The Canadian Ambassador to Japan, the Hon. Robert W. Mayhew, laid the cornerstone of the new building of the Canadian Academy, Kobe. Photograph shows Mr. Mayhew, followed by Dr. H. W. Outerbridge, Chairman of the Board, at the conclusion of the ceremony.

# Saskatoon Hears Churchmen

The Canadian Council of Churches became considerably more tangible to the clergy of Saskatoon as the result of a one-day Conference held here recently. Ministers representing the various Churches which are members of the Canadian Council gathered for morning, afternoon, and evening sessions in St. James' Anglican Church.

The questions which followed the addresses clearly indicated a fresh realization on the part of the hearers, of the vital role played by the Canadian Council of Churches and its sister organizations in carrying the Christian standards on all fronts.

A splendid perspective wa gained from the addresses, whic considered the ecumenical move ment culminating in the Worl Council of Churches on the on hand, and the missionary outreac of the Canadian Churches on th other.

Dr. W. J. Gallagher, the Genera Secretary of the Canadian Counc of Churches, with a few def strokes sketched the picture o growing Christian unity. His sum mary of the achievements an aims of the World Council o Churches, in which he noted sev eral vital activities not well know to the public at large, was highl illuminating.

Dr. L. S. Albright, Director o the Canadian School of Mission who spoke at the afternoon ses sion, gave an equally graphi sketch of the missionary outloo at the present time. His tal afforded fascinating glimpses o missionary endeavour in suc countries as India, Japan, an Korea, and revealed a keen aware ness of the issues at stake in th world missionary programme.

Rev. Fred N. Poulton, Secretar of the Department of Social Rela tions of the Canadian Council o Churches, spoke at the evenin session, outlining how the Counc integrates the social service con cern of the various communions He referred to some of the seriou moral and social problems facin Canadian life which the Counc was endeavouring to challeng realistically in the name of Chris and His Church.

The general response of thos who joined in the Conferenc seemed to be a feeling that in remarkably short time those pres ent had gained a much broade understanding of the Church, an of the momentous task which con fronts it. B. R. B.

# Stewards and Elders Meet

### Stewards

**The Porcupine United Church Council** arranged a meeting for all members of Committees of Stewards for the churches of the Porcupine and district. Sixty men sat down to dinner at the United Church of Schumacher with Rev. A. P. Addison as chairman. Each church then told of some phase of church work which was a bit outstanding. **Mountjoy** described the system recently inaugurated for keeping weekly envelope records. **South Porcupine** told of its methods and achievements in raising its building fund. **First United** described the procedure for organizing and carrying out the annual canvass. **Porcupine told of its** campaign for new envelope users. And **Schumacher** gave information about the Memorial Fund whereby families and friends may build up a fund to purchase some equipment for the church as a memorial. Besides the Porcupine Churches, there were men in from **Matheson** and **Iroquois Falls.** It is hoped to have a similar gathering for sessions in the autumn.

### Elders

Elders and Ministers from the charges of **Maple Creek, Tompkins-Piapot, Gull Lake, Morse** and **Neville-Vanguard,** in the Swift Current Presbytery, met recently at Gull Lake to attend a School for Elders. Under the able and inspiring leadership of Mr. P. C. Colquhoun, an efficient and experienced Elder from Maple Creek, those present were challenged with the duties and opportunities of the Eldership along practical lines.

The basis for study and discussion was the duties of the Session as outlined in the United Church **Manual** with the main emphasis being placed upon Church Roll, Reception of Members, Elder's districts and visiting, and the Spiritual significance of giving.

The W.A. of the host church served supper after which the school re-convened for an hour and a half.

The feeling of those who attended can best be summed up in the words of one of the visiting Elders, "Like Peter, we all felt that it was good for us to have been there, . . . to become refreshed and recharged with the desire to go out and work harder than we have done in the past, to co-operate more with our minister, and to go into the homes for mor frequent visits in an attempt t bring the Church nearer to them.

D.M.

**Rev. W. H. Tonge,** minister o the United Church at Lakefield Ontario, has been appointed Dis trict Secretary of the Wester Ontario Auxiliary of the Britis and Foreign Bible Society i Canada. Mr. Tonge succeeds th Rev. W. E. MacNiven, D.D., wh has been Acting Secretary sinc 1949. His new duties commence on June 1st.

**Kingsway Church, Ottawa, Ont** Rev. F. R. Harback, minister. Th congregation celebrated the sixt anniversary of the Church's found ing by the dedication of Churc furniture, including pews, ped estals and stained glass window the gift of Rev. H. J. Keith, D.D and Mrs. Keith; the pulpit by Mrs A. A. Barks and family; baptisma font, given by Mr. and Mrs. L. W Pearsall; missal stand and Bibl by the Misses H. and W. McRorie flower vase by Mrs. E. H. McCoy bud vase by Master Ian Woods and Communion Table give anonymously.

# Summer CAMPING Dates

*Thousands of young people, boys and girls, as well as families, will be attending Church Camps this year. The following is a list of the major camp opportunities across Canada. No more meaningful holiday can be given to a boy or girl or young person than a week or ten days in camp. And now, families are finding the secret of camp applies equally successfully to them. Make your plans early, for 1953 promises to be the busiest year yet in our Church's programme.*

**NEWFOUNDLAND:**

Young People's Camp, Burry Heights, Aug. 11-18. For information write to Miss Ruby Belbin, c/o Macpherson Academy, St. John's, Nfld.

Y.P. Conference Camp, July 21-28. For information concerning Newfoundland Camps, write Dr. H. M. Dawe, Box 395, St. John's, Nfld.

**MARITIME CONFERENCE:**

Maritime Conference Y.P.U. Summer School, Berwick, N.S. For information write Miss Helen McKay, 69 Alma St., Moncton, N.B.

Camp Wegesegum, Chipman, N.B., Aug. 10-21. Leadership School for Sunday School teachers and mid-week workers. Write M.R.E.C., Box 593, Saint John, N.B.

**MONTREAL AND OTTAWA:**

Camp Wantanopa, L'Orignal, Ont., Aug. 8-16. Registrar, Mr. Jerry Wilson, 138 Vivian Ave., Montreal 16, Que.

**BAY OF QUINTE:**

Quin-Mo-Lac Leadership Camp, Madoc, Ont., Aug. 1-8. For further information write Miss Margaret Hillis, 159 William St., Belleville, Ont.

Quin-Mo-Lac Summer School, Madoc, Ont., July 25-August 1. Registrar, Rev. Alan Borland, Bancroft, Ont.

Ottavale Camp, Laurentian Youth Camp, Ottawa River, July 22-29. For information write Mr. Jack D. Campbell, Elmdell Farms, Admaston, Ont.

**TORONTO CONFERENCE:**

Camp Typp-I-Lac Leadership Camp, Aug. 14-23, near Midland, Ont. Registrar, Miss Barbara Fitchett, 289 Wolverleigh Blvd., Toronto.

Camp Lorrain, near Cobalt, Ont., Aug. 29-Sept. 5. For further information write Rev. W. W. Patterson, Noranda, Que.

Camp Toco, Toronto Conference Y.P.U. Camp, near Midland, Ont., Aug. 28-Sept. 6. Registrar, Miss Joan Langman, Elmvale, Ont.

Camp Miramichi, Miramichi Bay, Ont., July 20-29. For further information write Miss Muriel McKessock, 1204-4th Ave. East, Owen Sound, Ont.

Family Camp, Simcoe Presbytery Camp, Midland, Ont., Aug. 24-27. Rev. J. Morris, Stroud, Ont.

**HAMILTON CONFERENCE:**

Ryerson Beach Summer School, Normandale, Ont., July 19-30. For further information write Miss Ruby Grassie, 70 Ainslie St. N., Galt, Ont.

Ryerson Beach Executive Leadership Camp, Aug. 28-Sept. 6. Registrar, Mrs. Lucille Sparling, R.R. No. 3, Exeter, Ont.

Miramichi Summer School, Port Elgin, Ont., July 20-29. For further information write Miss Muriel McKessock, 1204-4th Ave. E., Owen Sound, Ont.

**LONDON CONFERENCE:**

Alma Young People's Camp, Goderich, Ont., July 5-12. Registrar, Miss Helen Annett, R.R. No. 7, Alvinston, Ont.

Goderich Summer School (Huron, Perth Presbyteries), July 12-19. For further information write Rev. Peter Renner, Bayfield, Ont.

Camp Kenesserie, Morpeth, Ont., July 5-12. Registrar, Mr. James Bawtenheimer, R.R. No. 1, Roseland, Ont.

**MANITOBA CONFERENCE:**

Clear Lake Leadership Camp, June 30-July 8. For further information concerning Manitoba Conference Camps write Rev. Wilbur K. Howard, 441 Somerset Bldg., Winnipeg, Man.

**SASKATCHEWAN CONFERENCE:**

Family Camps, Lumsden Beach, July 12-17. For further information write Rev. J. A. Brown, Milestone, Sask.

Cypress Hills Park—August. Write Rev. A. Day, Maple Creek, Sask., for further information.

For further information concerning Saskatchewan Conference Summer Camps write Rev. Elmer Leaker, "E" Lloyds Bldg., Regina, Sask.

**ALBERTA CONFERENCE:**

Kasota Beach Conference Camp, Sylvan Lake, Alta., July 18-27.

Family and Young Adult Camp, July 29-August 8. For further information write the Religious Education Council of Alberta, 302, I.O.O.F. Bldg., Calgary, Alberta.

**BRITISH COLUMBIA:**

*Naramata Leadership Camps*: July 4-17 Summer School; July 18-31 Summer School; Aug. 1-14 School of Religion and Life; August 15-28 Family Camping. For further information write Rev. R. A. McLaren, Naramata Leadership Training School, Naramata, B.C.

**FIVE OAKS CHRISTIAN WORKERS' CENTRE:**

Offers a summer programme to suit everyone; June 15-17 Christian retreats directed by Dr. John Casteel. July-August, Work Camps. July 4-11 Boys' Leaders' Conference. July 11-18 Drama Workshop. July 20-Aug. 1, Dr. Fritz Kunkel. Aug. 1-8 National Young Adult Conference. (For particulars write Rev. Frank Fidler, 299 Queen St. West, Toronto 2 B, Ont.) Aug. 8-15 Family Camp. Aug. 15-29, two one-week courses for Sunday School teachers and mid-week leaders. For further information concerning the above camps write to Rev. Beverly Oaten, Five Oaks, Paris, Ontario.

**PRAIRIE CHRISTIAN TRAINING CENTRE:**

Fort Qu'Appelle, Sask. A summer of work camps and fellowship: July 18-31, Aug. 1-14, Aug. 15-28, Aug. 29-Sept. 11. Arrange with your group to help build this important Centre to train lay workers in Manitoba and Saskatchewan Conferences. Fall semesters commence Nov. 2. For further information write Dr. Wm. F. Clarke, P.C.T.C., Fort Qu'Appelle, Sask.

**ATLANTIC CHRISTIAN TRAINING CENTRE:**

Aug. 10-Sept. 20. Six-weeks' course for lay leaders interested in training themselves for more active leadership in their local Church. Courses include: The Bible, The Faith, The Church, How to Work and Worship, Workshops, etc. For further information write Rev. John Stewart, Nashwaaksis, N.B.

*Courtesy "Brantford Expositor"*

**The Staff Conference of the Board of Christian Education was held this year at Five Oaks Christian Workers' Centre, near Paris, Ont. The above photograph was taken in the Assembly Room with a view of the Grand River through the picture window. The quartette includes, left to right: Rev. Alvin Cooper, Ed.D., Associate Secretary, Board of Christian Education; Rev. Beverly Oaten, Director of the Centre; Miss Jean Spiller, Associate Secretary, British Columbia Conference Christian Education Committee; Rev. J. Elton Davidge, Field Secretary, Christian Education in the Maritime Conference.**

# Five Oaks Summer Programme

Five Oaks, the United Church Christian Workers' Centre near Paris, has already been visited by more than a thousand United Church people. It was the scene of the annual staff meeting of the Board of Christian Education for their five-day session. Prof. John Casteel of Colgate-Rochester University and director of retreats at Kirkridge, conducted a retreat June 15th, 16th and 17th, which was attended largely by clergy and lay people. Two hundred and fifty people from Toronto, Hamilton, London, Brantford, Galt, Woodstock, have given thousands of hours of volunteer labour, good strength and early summer. Three volunteer workers are still at Five Oaks and have been giving their services ever since the six weeks' course closed on February 20th. On a typical Saturday, scores of young people were busy inside and outside the building—landscaping, planting trees, gardening, painting, laying floors, building partitions, putting in shelves, and always there was a note of the joy of work together.

There will be work camps during the whole of July and August to which anyone is invited to come for a day, a week, or for a longer period. Already four have registered from the United States for this work camp.

From July 4th to July 11th, the new Boys' Work Secretary of The United Church of Canada, Rev. Wm. Blackmore, will direct a course for Boys' Leaders. Brant County Boys' Camp will be using the Summer Centre at Five Oaks during that period, and some of the boys in the camp will be the Lab. School for this unique course in boys' programme building. Any leaders of boys or teachers of boys' classes are invited to join in this training session.

Miss Isabel Squires has arranged a Drama Workshop in which members of the Little Theatre Movement in Ontario are joining with Church workers in a programme designed to raise the standards of production and selection of the best religious drama in local Churches.

The outstanding psychiatrist, Fritz Kunkel, will conduct a two weeks' seminar from July 20th to August 1st. Dr. Kunkel was a pupil of Freud, Adler and Jeung, and has developed a system of psychology which combines the finest insights of theology with the best understanding of how we grow. He is an author of many valued books, and his visit to Canada should attract clergy, school teachers, and parents, and any interested in the process of growth and development.

From August 8th to the 15th a Family Camp will be held directed by Rev. Frank Fidler and Rev. and Mrs. D. Mead of Ohio. Dr. Mead is recognized in the field of family camping and we are bringing him to Canada in the hope that his presence at this camp will train leaders for other family camps throughout the country.

The last two weeks of August are devoted to general courses designed for the immediate help of Sunday School teachers and mid-week leaders. From August 15th to 22nd, the emphasis will be upon work with teen-age young people and young adults. From Aug. 22nd to 29th, the emphasis will be on work of beginner, primary and junior children.

An excellent staff of supplementary leadership has been secured for every event. Five Oaks offers to the leaders of the Central area a great opportunity this summer.

*Used by permission, Children's Work Audio-Visual Production Committee, Division of Christian Education, National Council of Churches*

**Scene from the film "For Every Child"**

## JUNIOR GOES TO CAMP

Are the Juniors in your Church asking to go to camp? Are parents inquiring about Church camps for their boys and girls? In many communities these questions are being answered by providing Church-sponsored camps for Juniors. In the last two years there has been a decided increase in the number of Junior Camps. Most of these camps are sponsored by Presbytery and Conference Committees.

Camping provides boys and girls of 9, 10 and 11 years of age many rich experiences in fellowship and worship, Bible study, fun and recreation, all in the atmosphere of the out-of-doors. Such experiences are made possible by a number of mature Christian adult leaders who give of their time, skill, energy, and share their own faith with the campers. Thus Juniors are helped to grow in their faith in God and loyalty to Jesus, their Friend and Lord.

**Discoveries in God's World**—Grater, is the Bible study text recommended for use in Junior Camps this summer.

**When Juniors Go Camping** is a basic manual for committees and directors of Junior Camps.

Any committee or director desiring further information about programme helps for Junior Camps may write to their Conference Christian Education Committee office, or to the Board of Christian Education of The United Church of Canada.

# Professional Women Meet in August

The Ontario Ladies' Colleg Whitby, Ontario, will provide t setting for the Fifth Nation Conference of The Fellowship Professional Women in the Unit Church. On August 28th betwe 75 and 100 trained Wom Church Workers will come fro all parts of Canada for a Five-d Conference, the theme of whi will be **Essentials of the Christi Faith.** Already there are registr tions bearing such postmar as: St. John's, Nfld., Vancouve Halifax, Saskatoon, Queen Cha lotte Islands, Winnipeg, Vilna a Montreal.

As usual the programme planned to meet the needs of t Professional Women Workers. will be a time of fellowship a spiritual enrichment. The ma course will be given by Dr. Georg Harkness, Professor of Appli Theology at the Pacific School Religion, Berkeley, California. will be a rare privilege to ha Dr. Harkness with us, as tho who are familiar with her writin will realize. Since the developme of Voluntary Leadership is o of the major responsibilities Women Church Workers, a cou on that subject will be availab under the able leadership of M Lillian Thomson, Executive Sec tary of the Neighbourhood Wor ers' Association, Toronto.

Groups on Art, Drama, Spee will give the members perso enjoyment, as well as introdu them to the techniques of t subjects. Miss Louise Griffith Toronto, Miss Isabel Squires Paris, and Mrs. Anne Griffin, W leyan College, Georgia, will be t leaders. Prominent Church m and women will briefly surv four of the major emphases of t Church.

It promises to be one of t best Conferences yet.

## Sign Posts to Camp

In all Conferences of The Unit Church of Canada the sumn programme will be carried o Sign Posts like that giving dir tions to Kasota Beach may found everywhere.

# ervices Under the Stars

## door Theatre Used by Congregation

PH W. BARKER

can worship better in the of-doors." We do not have to ld that many use these words xcuse their absence from ch. Nor can we be blamed eing skeptical as to whether verage person worships God r on the golf links or at a c than in the Church service. e same time let us not pass this statement too lightly. when people really do worship f-doors, they experience some- a Church service cannot realize. Young people at know this. So do those of us have attended Camp Meet- Ashrams, and other summer ities which are carried on ly or partly in the open air. e is an atmosphere about an oor service that one in the finest cathedral cannot quite capture. Jesus did much of His work out-of-doors. The Church today must get over the idea that the Church building is the only place where men and women can worship together. She must take her worship to people where they are if she would persuade them to worship in the sanctuary. The out-of-doors in summer offers an opportunity that must be utilized to a far greater extent than at present.

Whether a service in an open air theatre is, in the strictest sense, an out-door service I do not know. Nevertheless the open air theatre is a place where people gather informally during the week and it has some advantages when used for worship on a Sunday evening. For one thing people will come to an open air theatre who would not enter the sanctuary for a service of worship. Now some would say that this is a wrong attitude and that we ought not to encourage it. That it is a wrong attitude is true enough, but to hold a service they will attend need not encourage the attitude. It may challenge it and encourage these folk to change their point of view. Jesus told His first disciples they were to become fishers of men. A service in an open air theatre can be bait to catch men who might otherwise elude us. Or to keep the illustration more Biblical it is casting the net where the uncaught fish may be. One of the men of my congregation said to me, "It is an easy way for men to get into the Kingdom. They come for an hour on Sunday evening and listen to a message which of necessity must be fairly general owing to the fact that people of all denominations are present." This man was one of the most enthusiastic promoters of the project and said what he did, not in criticism, but to point out one of the difficulties. And there is the danger that men and women will see in services of this kind an "easy" way into the Kingdom of God. However this need not be encouraged. A message can be vital as well as general. I hope that any who came looking for an "easy" way were disillusioned. Another advantage of a service held in an open air theatre is that Church people can come who find it difficult or impossible to worship in the sanctuary. The aged, the paralyzed, the hard of hearing came. Families with small children came. Some had not been able to go to Church for years. We who are well find it difficult to grasp how much it means to people like these to be able to join with others in worship.

The services, sponsored by First Church, Westminster, Ont., last season in the Star Top Theatre, one of London's open air theatres, are not the first such services to be held in Canada. Services have been held in Ottawa, Winnipeg, and other centres for a number of seasons. They were, I believe, the first to be held in this area. Neither the Church nor I had had any experience with this type of service before, so we were more or less feeling our way. One of the problems confronting us was music. So many people are on vacation in July and August. Then, too, the lack of an instrument made it difficult to obtain the type of music we ordinarily associate with a Church service. Finally we purchased Series 1 of the Hymns for Radio Broadcasting, recorded by The Crusaders. This Series, prepared under the direction of the Committee on Radio of the United Church is ideal for such services. It consists of sixty-four

(Over)

"The picture that will remain with me is that of the cars with inside lights blinking as we sang together the closing hymn."

At Work

At Study

At Worship

## VACATION SCHOOLS IN ACTION

35,000 boys and girls from coast to coast, and from the Great Lakes to the far Northland will gather for Bible study, worship, work and play this summer. They will meet in United Churches in large cities, suburban areas, towns, villages, rural communities, and occasionally, in somebody's home, or in the out-of-doors. A Vacation School will take place wherever someone or some Church will make it possible for children to enjoy this experience.

Thousands of devoted lay leaders will give of their time, energy, thought and faith so that boys and girls may have the opportunity to grow in their own faith in God. Over 200 students, young men and women, will conduct Vacation Schools on their mission fields, and another 200 caravaners will also give of their leadership and experience this summer.

In 1952, over 900 United Churches sponsored or participated in Vacation Schools and approximately 34,500 children attended them. This marks a 21% increase in the number of schools held and 18% increase in attendance at them.

Is your Church among the many planning to hold a Vacation School this summer? It is not too late yet to start making plans for a school. For information write your Conference Christian Education Office, or the Director of Church Vacation Schools, Board of Christian Education, The United Church of Canada.

At Play

hymns from **The Hymnary.** By placing mimeographed copies of the words in the hands of the people they were able to join in the singing, and many did.

I led the services, sitting at a desk on the Concession roof. Unfortunately for the people, the front of the theatre looks toward the east. From where I sat I could see the sunset in all its glory, while their backs were toward it. There was one compensation. When the moon was full they could see it rise, while I couldn't without looking around. We did not have a single rainy evening. The services would start while it was still light, and close when the darkness had fallen. The picture that will remain with me is that of the cars with inside lights blinking as we sang together the closing hymn. Altogether it was an enriching experience. I'll admit that the congregation looked a bit impersonal. People are not readily visible through a windshield, especially in semi-darkness. In this respect it was more like a broadcast than a service conducted in the ordinary way. It was with this in mind that I chose to sit rather than stand. It was my hope to speak as to small groups, to try and imagine myself talking to the people in their cars. How well I succeeded it is hard to say. After preaching for some years it is not easy to change one's technique. What were the results? I do not know. I only know I had the opportunity to preach the Gospel to some I could not have reached otherwise. Each Sunday evening brought from seventy to ninety or more autos and we feel the project was worth while.

We had the finest co-operation from the theatre manager, Mr. Ken Jones, and Mrs. Jones, also from Mr. Wm. Bradford, the man in the projector room. The members of my Session and the men of the congregation did an excellent job ushering. Some helped in other ways. A minister could not have asked for finer co-operation than I received. To the enthusiasm of the congregation must go much of the credit for whatever success we may have had.

## SUMMER PROGRAMME

(*Continued from page* 3)

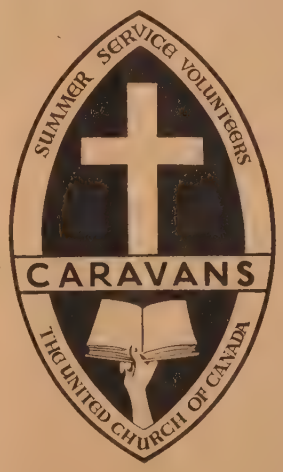
the teaching ministry in the Sunday School? With the use of filmstrips it is possible for one leader to teach a group as large as twenty to forty. With the use of blackboard and large paper charts, teaching can be given to a larger group than is usually in a class. While some Sunday Schools may continue to close, is it possible to make that closing later and the fall opening earlier?

The month of September may have possibilities for the Sunday School to carry on activities that are different from those carried on during the rest of the year. There are special lessons prepared suitable for scholars of junior age and older, for the month of September, and available from The United Church Publishing House; also a number of suggestions for programmes in September are always contained in the supplement to the Rally Day programme. Early September provides a rich opportunity for a well planned workers' conference or week-end. The work of teaching is sometimes discouraging, and it is difficult for many teachers to keep their sense of direction and to remain convinced of the great importance of the work that it is their privilege to do.

Every day in the year is an opportunity for the Church. Of every day we can say, "This is the day which the Lord hath made, let us rejoice and be glad in it." How poorly we have used some of our days for the work of the Lord. How often we have failed to do something that we might have done. As we look at the summer, may we find in it days that the Lord hath made — days that are filled with opportunity. If we plan, work, pray, believe, and witness, the summer will truly be a lift-up.

## THE NEW CARAVAN CREST

B. L. OATEN, Chairman of Caravan Committee




Here is the new Caravan Crest. It is full of meaning. The human hand is holding up the Word of God. Such witness is the basic task of the Caravaner. The hand is outstretched also toward the Cross to indicate the centrality of the love of God revealed in the Cross and the dedication of the Caravaner to the life of service and his realization that the power of his life comes from the Cross and the forgiveness of God.

The eliptical crest is the traditional form of the bishop's seal, and emphasizes that this is an arm of the Church militant. The bar designates the vigorous new corps in our Church's programme. Hundreds of volunteers serve their Church in the Caravan programme, which provides training and supervision and carefully chosen opportunities for service during the summer. Our Church name appears prominently as an indication which our volunteers wear proudly.

Should the use of such a designation be extended to other summer volunteers? Perhaps to other volunteers who take training and fulfil other conditions of effective service. But this lies in the future.

At present, the seal is available to all Caravaners who take training and serve acceptably, for use on their luggage and books. Later, the design may be developed as a sweater crest to be worn only by those who have met the conditions of training and service.

# Lily Uyeda Nam Caravan Direct

The Christian Youth Ca Committee of the Board of tian Education is most hap announce the appointment o Lily Uyeda as Director of Caravans for the 1953 seaso

Miss Uyeda was at Univers British Columbia when the anese people were evacuate ing the war. Her studies interrupted and her family to Montreal, where Miss became Office Secretary i Quebec Religious Education cil. She graduated from United Church Training Sch 1950, and since then has Director of Christian Edu at Simcoe, Ontario. Durin summer between her years Training School, Miss Uyed Caravan work in the Mari This first-hand experience doubtless be most valuable work this summer. Next fall Uyeda plans to continue studies at Victoria Univ Toronto.

Plans are well advance Caravans. Teams are pre and training in Saskatch Manitoba, the Martimes and foundland. The first of the ing periods for those wh serve in the Five Central ferences was held May 15 to Five Oaks Christian W Centre when 25 Young worked hard to equip them for the summer's work.

There is still need for recruits: Young People (at 18 years of age) and Young who are willing to give two or more of their holidays in ing the Church of Jesus There may be more commu which would benefit from an enthusiastic team work them this summer. Further mation may be obtained Your Conference Christian tion Office, or Miss Lily Director of Youth Caravans, 523, 299 Queen St. W., To

Miss Lily Uyeda

# Willmott icle

## ec-Sherbrooke ytery Protests

Quebec-Sherbrooke Presby- deeply concerned over the tion in **The Observer** of supporting the Communist in China as evidenced in ticle by Mr. Earl Willmott es 11 and 38 of the issue 1st, and "to be continued." Presbytery believes that will follow to our Church another view regarding the in China be presented. accuracies in the articles ed on May 1st are a cause itation and indignation to its publication endangers y to the Missionary and nance Fund and threatens impairment to the success present campaign to e the circulation of **The er.**

views of the author of this have been made known by t-expressed sympathies for mmunist movement as he operating in China. This tery deplores the unhappy versy engendered by the publication in **The Observer** h correspondence regarding ews of Dr. James Endicott, ner missionary to China, t revealing that the issue inception was a profoundly gical one. Similarly, the tery's concern is not prim- with Mr. Willmott's social itical views, which are his ge, but with the theological racies in his article which ted to support social and al views.

is article, Mr. Willmott says nce the coming of the Com- ts, the Chinese "now see as a worker, one who was ely concerned for the people, harply opposed to their ex- rs—the Romans, Herod and urt, the Sadducees and Phar- one who took sides in the 's struggle, encouraging the and scathingly denouncing rivileged rich; one who said ame not to bring peace onflict; one who saw in the ssed masses the hope of the ." This twisted statement is ative of the brilliant way rticle mixes truth and half- with positive error in order esent a plausible argument. eals the adroit manner by Communism infiltrates and mines; how it betrays and minates personal integrity norality in the effort to win ians to its cause. This article s light on why so many ians in China have been d. To be sure, Jesus was a nter and the son of a Car- r, but this fact was not first ered by the Communists. It wever, the Communists who irst "discovered" that "Jesus sides in the people's struggle, He came not to bring peace onflict, and that He was one who saw in the oppressed masses the hope of the world." Of course, anyone familiar with the New Testament knows that this "discovery" is not to be found there. Jesus most positively did not take sides in the people's struggle against their exploiters. When they sought to trap him with their clever question: "What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?", Jesus perceived their wickedness, and said: "Why make ye trial of me, ye hypocrites? Show me the tribute money. And they brought unto him a denarius. And he saith unto them, whose is this image and superscription? And they say unto him, Cæsar's. Then he saith unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." (Matthew 22: 17-21.)

Similarly, Jesus did not take political advantage of the killing of John the Baptist by Herod. If He were ever to side with the masses against their exploiters, that indeed was the signal opportunity to do so, for although Herod had desired to put John to death "he feared the multitude, because they counted him as a prophet." (Matthew 14: 5.) It is inaccurate to say "He did not bring peace but conflict." The prophets foretold: "In this man shall be the peace." The angels heralded His birth with carols of "And on earth peace among men in whom he is well pleased." (Luke 2: 14.) The inference in Mr. Willmott's article that Jesus came not to bring peace but class conflict exceeds legitimate options in translation. There are four different Greek verbs used in the New Testament which are all translated in English as "peace." In Matthew 10: 34 the commonly accepted meaning of the Greek verb used is "rest" or "tranquillity." There is a false peace with which Jesus could have no part. Jesus would never compromise, or permit His followers to compromise, with falsehood or error or sin. The swift sword of the spirit rightly dividing between truth and error is not to be transposed into class conflict. Nor is it justifiable to say that because Jesus had compassion on the multitudes that He was "one who saw in the oppressed masses the hope of the world!" He placed His hope on the little band of men whom He chose to be His disciples. In sharp contrast He described the multitudes as sheep without a shepherd. It was for the few who believed Him, and not for the masses, that He prayed on the night of His betrayal: "I pray not for the world, but for those whom thou hast given me; for they are thine. . . . As thou didst send me into the world, even so sent I them into the world . . . that the world may know that thou didst send me, and lovedst them even as thou lovedst me." (John 17: 9, 18, 23.)

The Presbytery is shocked by the publication in our Church paper of an article so derogatory to the Christian missionary movement. That Mr. Willmott recounts having heard in two different Churches in China sermons by Chinese pastors on Jesus' parable of the two sons (Matt. 21: 28-31) in which the first son, who said he would not go but went, was the Communist Party; the second son, who said he would go but did not, was the Christian Church; is indicative of the extent to which the Communist Party has captured the "Church in New China" so that the Church there is no longer free to proclaim the Gospel but has lost its Way.

Mr. Willmott does not, in the article of May 1st, explain how the Church in New China justifies its extolling the Communist Party which has denied the existence of God. He states: "I can confidently say that there is a Church in China, and that it has a firm faith in Jesus Christ." The Communists in China have made it clear to many missionaries that they do not object to Jesus Christ and welcome His teaching "thou shalt love thy neighbour as thyself," but they have made it equally and unmistakably plain that they will not permit the teaching of the idea of God which Jesus proclaimed in the greatest and first of all commandments. For this reason this Presbytery deplores the publication in **The United Church Observer** of articles which attempt to undermine or nullify the doctrinal beliefs of The United Church of Canada, or which are without foundation in the New Testament of our Lord Jesus Christ.

The Presbytery subscribes to the principles embodied in freedom of the press and freedom of speech but submits that our Church paper has a peculiar responsibility to be a journal of Christian opinion. It serves the Church well in publishing examples of erroneous interpretations of the Bible such as those which have persuaded many in China to support the Communist movement, but the error of such interpretations should be shown forth. For this reason it is hoped that **The Observer** will be able to publish this other point of view which the Presbytery believes more truly interprets our Christian faith and practice.

This Presbytery does not believe that our missionaries carried to China an adulterated Christianity, nor that they preached fine ideals of social justice but did not implement them, because it was our Church, in co-operation with other communions, that has played a very significant part in China in the emancipation of womanhood, the introduction of modern education, scientific medicine, and such

(*Continued on page 28*)

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# Letters

## Those Fifty Minutes

Dear Sir, — Your editorial entitled "Fifty Minutes to Die" has aroused my righteous indignation. At one time it was thought legitimate to hang people for quite trivial offences. Now such a method of exacting punishment is reserved only for one or two causes. If this change is an evidence of God's progressive revelation may it not be that the time has come for the recognition of God's fuller revelation which would abolish such a practice entirely.

From the Christian standpoint I believe our Great Exemplar Jesus did not sustain the policy of capital punishment either in His teachings or life. My humble impression is that any one who reads thoughtfully and prayerfully the inimitable Sermon on the Mount and the Lord's Prayer must be convinced that Jesus did not advocate a vindictive spirit. As far as I can determine the State has no Divine authority to exact the life of any man, woman, boy or girl.

According to the new General Encyclopedia one-fifth of the States in the United States have rescinded the law of capital punishment and some European countries have done likewise.

I agree one hundred per cent., Mr. Editor, on your conclusions, "If it is necessary to put a criminal to death, and we are not persuaded it is the Christian way to do, surely some more humane way of doing so should be used. There are plenty of drugs, any one of which injected into the blood stream would cause instant death. There are lethal chambers where the last penalty could be exacted painlessly and decently. Is there not some legislator who would champion such a change?"

ALEXANDER C. MACPHAIL.
Sheffield, N.B.

## Ministerial Training

Dear Sir,—As a student minister at Queen's University and therefore a part of the problem raised in Hugh Crozier's second article on ministerial training, it seems necessary to put in a defence.

Mr. Crozier's major premise is that the ability to play on the emotions of the congregation is the minister's essential tool. As evidence to support his position he refers to two particular quotations: "J. Wallace Hamilton . . . is able to play upon the feelings of the common and uncommon people, who for this very reason gladly hear him."

That the people are glad to hear him is no evidence that their faith in God has been strengthened or restored. There is no dearth of customers who gladly listen to the emotionally charged speech of two illicit lovers at the local theatre, but such evidence bears little weight in evaluating the worth of the particular movie.

Later, Mr. Crozier cites Benjamin Kidd: "The great secret of the coming age of the world is that civilization rests not upon reason but upon emotion."

I assume that Mr. Crozier has considered the gravity of such a generalization. If he accepts Mr. Kidd's statement as true, then reason is subordinate to emotion in the sphere of religion. The "reason" that enables men to be distinguished from the lower animals is put aside in favour of the force that directs the lives of those lower animals — namely, emotion. On Mr. Crozier's view the "Religious Geese," referred to in a story of Jack Miner, by his son, is now within the realm of possibility!

As you have no doubt gathered by now, Mr. Crozier and myself represent opposite poles of thought. This polarity may be shown by quoting his ending sentence:

"Truth without emotion is like the gasoline in the cylinder of a motor without a live spark plug."

To express my view I need change his wording little:

"Truth without reason is like the live spark plug without the gasoline in the cylinder of the motor."

GERALD W. PAUL.
Kingston, Ont.

## Russia and U.S.A.

Dear Sir, — A sentence in the letter by "Average Canadian" in a recent issue reads "There has been much written about Russia in recent years, pro and con, and in my estimation most of it has been untrue or at least partly untrue." This makes one wonder how much evidence some people need. Here follows some that is not in dispute:

1. If Stalin was the Messiah described by local fellow-travellers (exercising their decadent right of free speech) why did he need to make the effort to get away from him a criminal offence? And why in spite of that do the happy collectivists crawl through barbed wire by the thousands to get away?

2. Wendell Willkie in 1943— "We drove into Yakutsk — We looked for the **usual** concentration camp." The very casualness is most significant and revealing. D. R. Davies in **The Sin of Our Age** at page 118, speaking of the number in work camps and prisons, says "Soviet officials contradicted sharply the statement that the figure was about twenty million, but they **did not object** to a figure within the limit of twenty million." The Soviets then have more than Canada's entire population in jail and labour camps, and A. C. damns us for inhuman prison conditions on this continent, though "admittedly not on the reported from Russia." grateful for the qualificat to scale, which does indee warranted, but the very co son would indicate a rathe mentary sense of proportion particular red herring isn' a sardine.

Simcoe, Ont. W. P. Mac

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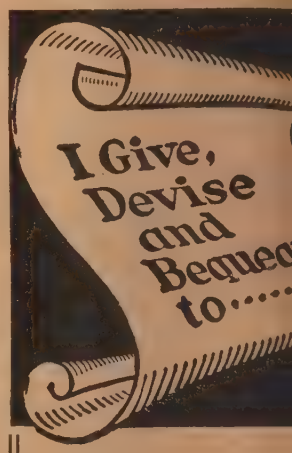


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## e India Question

)ear Sir,—I see by the news- ers the United Church proposes spend $195,000 in Central ia. I also read in the news- ers that Kailas Nath Katju, ister for Home Affairs for ia, says that missionaries who to convert their people to istianity are undesirable. If s is correct, why not spend the )5,000 in Canada.

would be glad if you could l a corner in **The Observer** for explanation of this matter.

Toronto, Ont. Wm. Parrett.

## ı Explanation

Your attention is invited to this ess Release on the Government India's recent statements on e "evangelistic missionary."

"All major Protestant Churches Canada have denominational ssions in India. Some of these ve been established for the best rt of a century. Their work cludes hospitals, hostels, nurses' ining schools, schools, high hools and colleges, orphanages, prosy hospitals and other insti- tions for the alleviation of ffering.

"From the beginning these mis- ns have had the common objec- e of establishing indigenous urches within the land. In this deavour they have been remark- ly successful, and great strides devolution have been made, that today their Churches are ong, healthy, self-governing dies.

"The Churches in India have de definite appeals and are ntinuing to do so for the further -operation of the Canadian urches. For example, a recent solution passed by one of the gest Protestant Church Coun- s within India: 'Realizing the precedented opportunity to pre- nt the claims of Christ at every el of society in India, and real- ng that the Indian Church is t of itself able to cope with this portunity, we request the older urches to continue to send us eir young people to work with as colleagues in the establish- nt of Christ's Kingdom in lia.'

'Our Canadian missionary forces tify to the continued courtesy tended to them over the past v years, and especially since the vent of Independence. Up until w we have not had any mission- y refused entry into India, nor we anticipate any such trouble. r record as Canadian missions nds high."

The United Church Board of erseas Missions and our mis- naries in India recognize as a rt of our declared policy the nding over of responsibility to e indigenous body, "The United urch of Northern India." This licy is also desired by the gov- nment of India.

Indian evangelists are being vided in greater numbers as ey are trained for the work. nadians and citizens of the mmonwealth countries are not treated as "foreigners" in India, but we believe that the Indian Church should bear responsibility for the programme of evangelism. This is already the case in our mission work. Our evangelistic representatives are invited by, assigned to stations by, and serve under the direction of the Indian Church. As partners and fellow-workers in the indigenous Church they are welcome. Dr. Thomas Buchanan, recently returned on furlough, is very hopeful of the future in India.

D. H. GALLAGHER,
Secretary, Board of Overseas Missions.

## I Went to Bethshan

Dear Sir,—It is with interest I have just read in March 1st issue a letter from A. T. Jones, Fitch Bay, P.Q., referring to his visit with his father to "Bethshan" some 60 years ago in London, England. I would like him to know that I was taken by my mother to "Bethshan" and "anointed with oil in the name of the Lord," and it was Dr. Baxter who asked me as he "laid his hands" on me, "Do you believe God can heal you?" and I said "Yes." I remember the beautiful voice as he prayed for my healing.

This was 60 years ago, and all through the years my faith in God's power and willingness to heal has been proved over and over again. Jesus said (Matt. 21: 22) And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

Preach it! Prove it!
Mrs. E. G. Emery.
Victoria, B.C.

## No Fellowship

Dear Sir,—We hear E. C. Manning still attacking his enemies and desperately attempting to build on the broken reeds of his literal, infallible, verbally inspired idea of our Holy Scripture.

Jesus laid the foundation of His Church on Peter's experience of God: that spiritual revelation of His Son in the heart of man, not on the external acceptance of the letter. (The Christian witness is necessary however.) The foundation of Calgary Prophetic Bible Institute is built upon that which must crumble and fall, as have all similar foundations which cannot bear the test of time.

I have before me, the "Bulletin of the Calgary Prophetic Bible Institute" which came into my possession in 1927. Almost every page breathes disrespect for, and casts doubt upon, practically all our colleges and Churches. Space will permit me to quote but one of the foundation stones of this "Institution.' On page 9 (No. 2): "All Christians who are seeking the fellowship of Fundamentalists, who stand firmly on the verbally inspired Word of God, and who will have no fellowship with those who deny it, or with those who compromise its teachings. . . . These we call our Fellowship Members." If Fundamentalism so cuts us off from Christian brotherhood, if we must have "no fellowship" with those fine Christian souls with whom we live, then may the good Lord deliver my home and my Church forever from such an unchristian attitude.

Edmonton, Alta. H. G. Smith.

## Thankful

Dear Sir,—Reading the letters in your paper, I, in my seventy-seventh year, find I have many things for which to be thankful. Here are a few: First of all for the Church of my girlhood which will celebrate its centenary this year; for the memory of many ministers who believed the Bible was God's Word, and could not be destroyed by fire, or by criticism; for strong men not afraid to speak against all forms of evil; for the late Rev. E. B. Lancely under whom I was converted. I am thankful for "Our Creed." To me it is a clear, concise summing up of the Christian faith planted firmly on God's Word. We do not have to accept it, but again we cannot climb up any other way. "I am The Door." In my early days the Second Coming of Christ was discussed in our class meeting, it was expected, and I believe Christ's own words, "When you see these things come to pass, then look up," may indeed apply to our day.

Seventy-seven.

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## The Liquor Traffic

Dear Sir,—"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness,

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5: 19, 20, 21.

Would you urge voluntary abstinence from adultery for Church members and officials, and would you urge it for the state? The person who takes the first glass of beverage alcohol is weak, and is still weaker after every glass, for alcohol weakens the will. The person or persons who own stock in companies that manufacture any kind of beverage alcohol are very weak and unChristian.

Is not the so-called moderate drinker a greater menace to society than the gutter type of drunkard? When boys and girls, young men and young women take their first drink, do they plan to land in the gutter? They look at the Church members and officials who take a glass when they want to (and perhaps they are owners of liquor stock) and think they will be well thought of and successful in whatever they undertake.

When are Christians going to work for the "abolition" of the breweries and distilleries? It is surely the only sane way to fight the liquor traffic. Would you favour the nationalization of all the sins mentioned in Galatians 5: 19, 20, 21? And then would it be the Church's policy to teach that these sins should not be committed?

Jennie C. Ritchie.

Yarmouth, N.S.

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## Rabbi on New Translation of Bible

Dear Sir,—Speaking on the new edition of the Bible, Rabbi Israel Bettan, professor of Homiletics in Hebrew Union College, recently declared: "The Revised Standard Version is not a faithful translation, and in some places the revisers do violence to the original Hebrew. It is a good book on the Bible, but it is not the Bible."

Dr. Bettan said that of various English versions examined, the King James Version was, in his opinion, the most faithful to the original.

Dr. Bettan stated his evaluation had to do with the Hebrew text as whole, including those passages causing the doctrinal controversies which have arisen between some Christian Churches since the introduction of the Revised Standard Version.

Stephen G. Poirier.

Toronto, Ontario.

## Premier Manning's Theology

Dear Sir,—For some weeks now the Premier of Alberta, over the air, has been condemning the *Revised Standard Version of the Bible*. He told us recently that God had permitted all the ancient manuscripts of the Bible to be lost but that He had miraculously preserved every word of the *King James Version*.

It is common knowledge that 32 of the greatest scholars worked 14 years on the new version. They checked every word against the great number of new manuscripts discovered since the *King James Version* was made. Some words in translation have a different meaning now than they did when the *King James Version* was made. The translators have given these, and there were 300 of them in the Bible, a modern meaning. Forty denominations have backed this *R.S.V.* Yet there are evidently a great number of our Alberta people who are prepared to reject this work of all these devout and capable men because they are told to do so by a young man who has spent all his life in politics.

Personally I have faith in the Church of today and its leadership. I believe that God inspired men many centuries ago, and that He is inspiring men today. Talking to His disciples, Jesus said, "I have yet many things to say unto you but you cannot bear them now. When the spirit of truth comes he will guide you into all the truth." The spirit of truth or desire for truth was never stronger than today. It is guiding us into new truths about medicine, for example making the lame walk, the blind see, into new truths of peaceful and neighbourly living. Mr. Manning is against all this. It seems we have to decide between Christ or Manning.

I. V. Macklin.

Grande Prairie, Alta.

## Thanks from Holland

Rev. Lawrence H. Turner,
Newcastle, Ont.

Dear Mr. Turner, — Last year my wife and I were the guests of Mr. and Mrs. de With. It was with great pleasure that we stayed in Newcastle; we shall not soon forget the cordial reception in your Church and at the meeting of the "Merry Married Couples." Generally spoken the nice Canadian people always found the opportunity to assist by word and deed.

In the terrible night of the 1st of February the tocsin tolled in many villages of Holland and warned the population "Hurry up, Hurry up, the Water is Coming."

But the flood was quicker than many of the people, about 2,000 of them were drowned, together with 25,000 cows and horses, and thousands of houses were destroyed or damaged. Thousands of people lost in one night all their property for which they had worked during years and years. About 200,000 acres of fertile soil was flooded by the salt sea-water.

The sounds of the tocsin which was tolled in the low country on the North Sea resounded in the ears of the Canadian people, too, and their hearts were moved and they helped spontaneously and open-handed. Moreover your soldiers of the occupation army in Germa came to the rescue with th trucks and material and helped save the people who had fled the ceilings and roofs of th houses, and helped to close t holes in the dikes. Therefore I a need for us to write you and say: Thank you, Canadian frien for all you have done for o country. Thank you, Thank yo

God bless you and the Canadi people.

I hope that you will have t opportunity to tell many peo that the Dutch people are than ful and glad in having such go friends in the New World.

With kind regards, we remai
Dien VanHerwerden-Jungeriu
Jack J. VanHerwerden

Bergsingel 124
Rotterdam, Holland.

## Faith Healing

Dear Sir,—Clifford Park correct in regard to the Pr faith healing meetings of 19: A blind faith coupled with m emotion or belief does not h permanently.

Spiritual understanding wh is a present knowledge of Go loving power as demonstrated Jesus and His disciples does h the most difficult diseases as w as sin.

I have seen instantaneous he ing, a lifting out of agony, a that through quiet, confide prayer. Prayer that was an af mation of truth. "He healeth our diseases."

Norman Pritchard.

Courtenay, B.C.

---

**St. Andrew's - Wesley Chur** Vancouver, B.C., has increased donation through the Metropolit Council to $30,000 for the erecti of the new Church building f the South Burnaby congregatio

# NOTES

(*Continued from page* 8)

held at Five Oaks, near Par Ontario, August 1st-8th. This w be an inspiring vacation for 1 young adults. For informati about the programme and fe write to the Registrar, Mr. Sa P. Hollingsworth, Room 523, 2 Queen St. West, Toronto, Ont.

**A SUGGESTION**

Has your Church a Fam Life Superintendent? Does yo group sponsor the Family L Programme in your Church, co-operation with this Superinte dent? A new bulletin has be issued by the Board of Christi Education called, "A Family L Programme in Your Congreg tion." Free copies go to eve Family Life Superintendent reg tered with the Board of Christi Education. Additional copies a available for a nominal cost of cents to cover handling charg Write The Family Life Dept., T Board of Christian Education, 2 Queen St. W., Toronto 2 B.

# CHURCHES

the turning of the first sod of the new Church Hall in Niagara Falls, the ve were present, left to right: Mr. J. T. Riley, Rev. Wm. Fingland, D.D., v. Graham Barr, Rev. Harold Watts, Mr. F. E. Heximer, Rev. E. E. Ashley, Rev. H. C. Linstead, Rev. Colin Todd and Rev. Victor Fiddes.

## urn First Sod ' New Church Hall

### Niagara New Housing ea

The first sod for a new United urch Hall and Sunday School lding, to be constructed by the agara Falls Church Extension mmittee, was turned on April h, 1953, at the proposed site Margaret and Weaver Streets. Rev. E. E. Ashley, Chairman of Niagara Presbytery, turned first sod of the one-storey lding with basement, a 52' x 36' ucture.

Construction of the $20,000 lding will begin shortly. This l be the first unit of what will ntually be a new Church and gregation. Emphasis is being l at the present time on the anization of a Sunday School.

**Sangster Memorial Church, erbrooke, Que.,** is a new, post- congregation. The Church building is a hall, purchased a few years ago from the Roman Catholic Church. On April 26th the Church was filled to capacity with people who had come to the special service for the dedication of a new electric organ, the gift of a friend of the congregation. The singing in this Church is led by a youthful choir under enthusiastic leadership, and the new organ will add interest and enthusiasm for music in the worship services. Rev. Roy P. Stafford is the minister. R. A. C.

**St. Paul's-Eastern Church, Ottawa, Ont.,** Rev. A. M. J. Gray, D.D., minister, was the scene of a Memorial Service for the son of the minister, Pte. Alexander L. F. Gray, killed in action in Korea on April 16th. Ministers of practically every United Church in Ottawa with clergy of other faiths attended the service. The Very Rev. John W. Woodside, D.D., conducted the service. G/C. Rev. R. M. Frayne, RCAF, Principal Chaplain, preached the sermon.

king part in the laying of the cornerstone of New Wesley Church, Prince ert, Sask., were, left to right: Rev. Robert Hall, D.D., President Saskatche- n Conference; Mr. S. S. A. Branion, Q.C.; Rev. R. D. Tannahill, D.D.; Dr. . Connell, Chairman Bldg. Committee; Rev. Russell K. Vickers, minister; and Mr. T. J. E. Conroy, Chairman Construction Committee.


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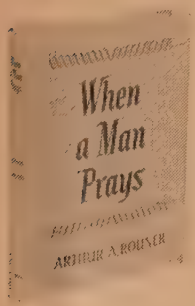


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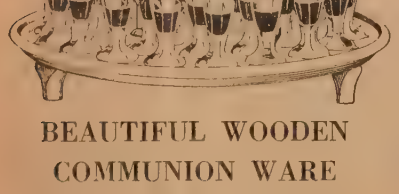

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# CLAY

(*Continued from page 5*)

every promise of being a successful artistic career in New York City. Then something happened which turned her world and her plans upside down. Clare became a Christian, and the career took a secondary place. The compelling force now was to spread the Gospel of Jesus Christ to all men, but most especially to those of the Hebrew faith. Leaving her studio in New York, she arrived in Toronto and there became a student at the Anglican Women's Training College. After graduation three years later, she went to Montreal, where she spent a year working with the Jewish Missions of the Anglican Church. Returning to Toronto, she became a missionary-at-large on the campus, and in affiliation with the Student Christian Movement she set up the Studio and began her work. Her aim? The spreading of the Gospel of Jesus Christ to University students, and to any others who can be reached. Her method? Religion through the arts, specifically sculpture, as well as music and drawing. The reconciliation of her two apparently widely divergent vocations, and the using of both to the best advantage, has presented a problem for her which is here finding fruitful solution.

I have attempted to give you some idea of what goes on at one of the Saturday night gatherings. This, however, is just the culmination of the week's work. For those who wish to study sculpture seriously, expert instruction is available every afternoon. If you aren't seriously interested in the fine arts (or if you become faint-hearted after a few hours of vainly trying to construct a perfect cube or Michelangelo's nose) you may drop in anyway and be sure of finding a sympathetic audience for whatever your particular complaint, problem, or grounds for rejoicing may be. On a typical afternoon, weary from lectures and under pressure of several essay deadlines, I dropped in to find an Episcopal priest from Brooklyn, an Anglican "divine" from Trinity College, a third-year medical student, a professional artist, and an elderly Hebrew-Christian lady having a heated discussion on whether or not smoking is a sin and a moral issue. How could one fail to come away refreshed?

The fact that you may not speak English too fluently doesn't prove a handicap, either — German, Hebrew, French and Yiddish are all commonly heard there.

The life-spring of the Studio is in the prayer-cell which meets there every week. Strongly felt is the deep faith of those who meet here that in God nothing is impossible. They expect miracles—and what would amaze most of us is the fact that miracles happen.

This, then, is one of the efforts to renew the spiritual life in our Universities. There are others on a much larger scale—the Student Christian Movement, University Christian Missions, The Inter-Varsity Christian Fellowship — each using a different approach and methods towards the same end. Your recognition of the importance of this aspect of Christian Missions, and your support in prayer are vital to its success.

# PRESBYTERIES

**Dufferin and Peel.** Rev. Bernard Citron, Ph.D., minister at Honeywood, who only recently arrived in Canada from Europe, circulated a motion dealing with the integration of New Canadians.

The first year is often a year of loneliness, homesickness, disappointment, and of spiritual and material adjustment. The Church has a great opportunity to help New Canadians over the problems of the first year.

Reference was made in the motion to the work of the Immigration Committees at the ports, and the Central Committee with Rev. John Leng as Secretary.

Mr. Citron suggests three things to be kept in mind:

(1) Other organizations, Rotary Clubs, I.O.D.E. branches and others should be notified as well as the Church of the coming of New Canadians.

(2) If newcomers move from the first place of settlement, the information should be sent on to the Church at the new home place.

(3) It is important to notify the Central Immigration Committee if and when there are difficulties to straighten out.

New Canadians draw together because of the ability to talk freely. Sometimes it is possible to befriend a whole group through a Church. It must also be remembered that often it is not possible for them to follow a sermon or an order of service. Invite them to attend when a film is to be presented; to join the choir if they are musical, or to take some part in the service, such as taking up the offering. Occasional invitations to private homes are of the greatest value.

**Sydney Presbytery.** At its May meeting the Sydney Presbytery unanimously adopted a resolution commending Mr. Donald O. MacLennan, Warden United Church, New Aberdeen, for his courage and devotion to the highest call of duty when, following an explosion in the No. 20 Colliery, he was instrumental in saving the lives of seven men by his determination and utter disregard of his own personal safety, and also extending felicitations for the recognition given his meritorious actions by the Mining Society of Nova Scotia in the presentation of a suitably engraved gold watch, and by the Canadian Institute

Mrs. Guro Saugstad is shown at organ of the Augsburg Church on Bella Coola, B.C., charge. She is daughter-in-law of the late Rev. C tian Saugstad, Lutheran pastor, led a group of his people to the B Coola Valley from Minnesota in and in 1906 built the Augs Church. Mrs. Saugstad has organist of the Church, first Luthe now United, since 1898. She plays the main services and for the Su School.

of Mining and Metallurgy in award of the Medal for Brav (the "Victoria Cross of mining Mr. MacLennan is being sent the Dominion Coal Company Edmonton in April to receive medal at the annual meeting the C.I.M.M. His brother, Mr R. MacLennan, was ordained the recent session of the Marit Conference.

Machinery was set up to f a Pine Hill Building Fund C mittee under the chairmanshi Rev. S. G. MacQueen.

The report of the Presbyt Treasurer, Mr. H. A. Frow showed that the Exposition been a financial success, wit considerable sum to be tur over to the M. and M. after bills were paid. Several appr ative comments were made members upon the total impac the Exposition.

Presbytery regretfully appro a request for retirement from Rev. C. U. MacNevin. Many re ences were made to the fine w done by Mr. MacNevin within bounds of this Presbytery, bot the pastorate and as the effic secretary and correspondent this Court.

The Rev. C. C. Walls was unanimous choice as chairman the year 1953-4, and the Rev. V. Moriarty was appointed se tary pro-tem until T. G. H returns from England at the of August. Those who have cor pondence with this Presbytery asked to note this. T. G. H

**Rev. Arthur Organ,** minister Ryerson Church, Hamilton, O and Chairman of the Board Evangelism and Social Serv was the devotional speaker w the Central Pennsylvania Meth ist Conference met in Bloomsb in May. Bishop Bromley Oxnan presiding Bishop of this area.

# HE SUNDAY SCHOOL LESSONS

## e Uniform Lessons for Adult Classes

). McCRAE

### Lesson for June 21

### E PRACTICE OF CHRISTIAN LIBERTY

latians 5: 13-18; 5: 22—6: 5

n our time the word "freedom" being used to describe the celess heritage of about half nations of the world by con- st with those countries that dominated by communist pow- . It is a timely thing to ponder meaning of Christian liberty, i in this lesson we have St. ul's treatise on that theme.

As usual, the apostle's consid- tion of this subject arises from practical problem confronting Christians to whom he writes. finds it necessary to warn m against misuse of their free- n. It is not license. It is not ease from moral restraints or munity from the penalties of breaking. Those who became ristians were indeed free from ndage to the legalism of the old wish law, but they enjoyed the erty of Christ because they had epted the mastery of Christ.

Paul urges his readers not to their freedom for self-indul- nce and the sins of the flesh. on't think because you are free t you are free to do anything," s Paul, while he stresses his ll-known antithesis between sh and spirit. In reality Paul uld say that the Christian is der a new mastery—the Spirit Christ—and will find true free- n in just the measure of his ict obedience to the will of rist.

This is not an entirely Pauline nciple. The great idealistic ilosopher, Kant, taught that a n is truly free only when he free to do the good. It is a ming paradox, but Paul teaches t here, too, when he exults in ristian liberty, while he bids ristians bear one another's rdens to "fulfil the law of rist." Insofar as we are under ntrol of law that is of the ence of goodness, we are free. e apostle liked to think of him- f as the bond-slave of Christ.

One is our Master—even Christ and His Dictatorship brings to se who submit to it "perfect edom."

### Lesson for June 28

### PAUL'S JOY IN CHRIST

Philippians 1: 12-27a

The theme here is of the greater nificance since it comes from period of Paul's imprisonment. writes while chained to a aetorian guardsman, and is ite happy about it. Someone has ggested that the theme for this apter might fittingly be "Joy in ll."

Paul is in a state of inward joy ile his outward circumstances e anything but such as to asion that state. What is the planation? For one thing he has been able to influence his jailors and guards, and through them was able to preach Christ to fellow prisoners. They saw the letters he wrote; they heard him talk exultingly of the Way of Christ, and they found it attractive. That is to say, Paul was able to use his very chains to promote his chief ambition — the magnifying of Christ.

Another factor in this great Christian's joy and a cause for his rejoicing in his bonds was the influence upon fellow Christians. They marked his courage in the adverse circumstances, and being inspired by it they became bold and courageous themselves and were preaching the Gospel with greater enthusiasm than ever before. It took courage, too, in Rome, where Nero's lions were ready in the arena to devour his victims.

The amazing tolerance of the apostle is found in his estimate of the values there may be even in the "poor preaching" on the part of those whose motive is publicity for themselves and the envy of him. Yet, in one way and another the name of Christ is being set forth.

Finally Paul finds abiding satisfaction in the purifying soul process that is effective through his suffering and knowing that the end of it all may very well be his execution, he can face even that since for him "to live is Christ and to die is gain." Truly he hopes to see his Philippian fellow Christians again and to be of help to them, but his Christian joy does not stand or fall with that hope. "Whatever happens," he says, "glorify Christ." The joy none can take from us is the joy inherent in an all-out Christian devotion.

*Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.*

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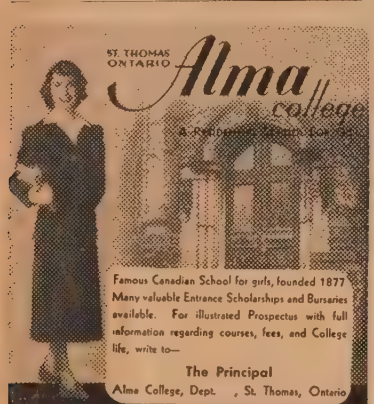


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# AS I SEE IT

(*Continued from page* 10)

source of the bloody quarrels of Christian history." "The man who says to me," Voltaire added, "'Believe as I do, or God will damn you,' will presently say 'Believe as I do, or I shall assassinate you'." (Durant.)

"Believe as I do!" is as modern as T.V.; as ancient as the Dark Ages.

"Read what I read!" See controversy over the **R.S.V. of the Bible.**

"Burn Bibles!" is brought up to 1952.

"You are a Modernist!" "You are a Fundamentalist!" are the bitter, blasting cries of the moment.

See again the "text": "The hungry sheep look up and are not fed." How true this is of the hour, I am unable to say, but of this I am convinced, that acrid controversy is not the "living bread," nor should this be our interpretation of "contending earnestly for the faith."

"Feed My sheep!" said Jesus.

Let us see that we do it—and not with husks!

# DR. FOSDICK

(*Continued from page* 2)

was forced to resign, but within two months, and with Rockefeller as the benefactor, a new and magnificent neo-Gothic Church was planned for Morningside Heights adjacent to Columbia University, with Fosdick as minister. Acceptance of this pulpit was agreed to by Fosdick under these conditions: "No baptism by immersion, a congregation open to all Christians." Here, until seven years ago, Fosdick preached to a worshipping congregation of 2,500, and carried a full schedule of writing, counselling, and teaching (for 38 years as associate-professor of Homiletics at Union).

Since his retirement he has been writing his autobiography, which he refuses to publish in his lifetime. It is intended, he says, "for my grandchildren."

## Missionary Honoured

**The Kirk Club** of Bloor Street United Church, Toronto, made a presentation to Miss Emma Palethorpe, former W.M.S. missionary, who after twelve years at home is returning again to Korea to fill an emergency vacancy. $350 was given her for her work, and a mohair rug as a personal gift. Miss Palethorpe is a member of the Kirk Club. These gifts were presented at the May tea, an annual event in aid of St. Christopher House. $85.00 was realized. Miss Audrey Weir spoke on Eskimo Life.

## Urged to Get Volunteers

**Halton Presbytery.** "Rapid expansion of The United Church of Canada in all branches is providing openings faster than there are trained men and women to fill them," Dr. S. B. Stokes told members. "Do not allow any suitable young person to choose a life vocation without fully considering the claims of Christ's Church," he pleaded as he pressed for more volunteers.

Plans for building the new Church at Port Nelson were shown and the appointment of Rev. David Wren as first full time minister approved. It was agreed that the Sunday School Fall Rally would be held in the new Church Hall at Burlington.

## S.C.M. Programme

One hundred students will take part in the eight projects sponsored by the Student Christian Movement during the summer. These include: Ward Aids in three Mental Hospitals; a large number in industrial projects in Montreal and Toronto, with a small group in one of the northern Quebec mines; Government service in Ottawa; in the resort area at Banff.

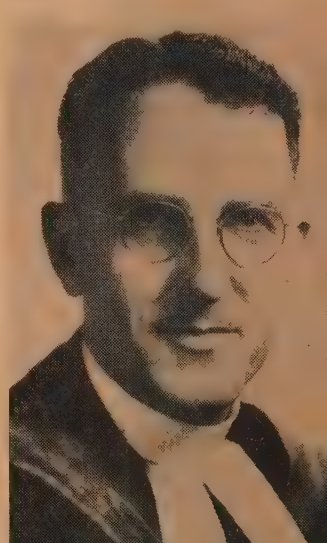
Centenary Church, Montreal, and Queen St. Church, Toronto, have made arrangements for housing co-operatively two of these groups.

The underlying purpose is to stimulate thinking about problems which people who live and work in these areas of society face, and about the place and contribution of the Christian in their midst.

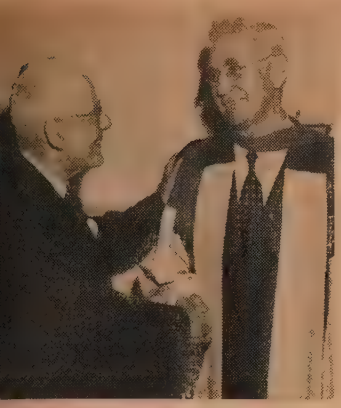
**St. Andrew's Church, Halifax, N.S.** Teen-agers organized their own Bible Study Group which has become one of the most active organizations within the Church. Started several years ago, it has grown from six to twenty.

**Knox Church, Prince Rup B.C.,** Rev. C. A. Dukelow, minis received 29 new members at a Easter service, seven by trans and twenty-two by profession faith.

The above photograph shows the presentation to Colin Wasacase from Indian Reserve at Round Lake at the Arena, Portage la Prairie, Man. Thi the Tom Longboat Medal for the best all-round Indian student and athlete Manitoba. Colin was trained at the Portage la Prairie Indian Residential Sch under the W.M.S. of The United Church of Canada, of which Mr. Lach McLean is Principal. Left to right: Mr. Lachlan McLean, Colin Wasacase, R. K. N. McLean, United Church minister, Portage la Prairie, Mayor Ll Henderson of Portage la Prairie, who is making the presentation, and Mr. J Rayson, Superintendent of Indian Affairs in the Portage district. The s night at the arena Rev. R. K. N. McLean, the minister, on behalf of the of the School, presented Colin with a cheque for fifty dollars to be placed his credit with the School and used for his further education.



Dr. Dwight C. Smith of Boston, M has been appointed General Secre of the John Milton Society for Blind. Dr. Smith is a Yale grad and won his Doctor's Degree in th ogy from Edinburgh University Scotland. He spent two years in C teaching English at "Yale in Chi and has held pastorates in Congr tional Christian Churches in Wash ton State and in Massachusetts. John Milton Society represents Protestant Churches of the Un States and Canada in a world-w service to the blind in more sixty countries.



ie highlight of the annual dinner of nited College, Winnipeg, Graduates' ssociation attended by nearly 300 ests was the presentation to Rev. Fletcher Argue (right) of an LL.D. wn and purse of money by Dr. . C. Graham (left), Principal. Dr. gue received the honorary degree the recent 75th Anniversary Con- cation of United College, Winnipeg.

# n Summertime

## .M.S. Schools for Leaders

**Maritime School** for Leaders, erwick, Nova Scotia — August 7.

**Montreal and Ottawa** School for eaders, Macaulay Camp, L'Orig- l, Ontario—August 17-21.

**Bay of Quinte** School for Leaders, ntario Ladies' College, Whitby, ntario—August 24-28.

**London** School for Leaders, ma College, St. Thomas, Ontario August 31-September 4.

**Saskatchewan** Schools for Lead- s—The month of August.

**British Columbia** School for aders, Union College, Vancouver September 8-11.

## .M.S. Scholarship tudents at Camps

*s Rebecca Varkey*, Travancore, South India.

Miss Varkey has been in Canada for one r, and has lived and studied at the ited Church Training School. She returns India in the fall.

*s. Ruth Kuroda*, Tokyo, Japan.

Mrs. Kuroda has been studying in the tional College of Education, at Evanston, nois, but will spend the summer in nada.

*s Yung Chung Kim*, Pusan, Korea.

Miss Kim has been in Canada for two rs, and will remain one further year to ntinue her studies in the Dept. of History, the University of Toronto. She lived at United Church Training School.

*s Yung Sook Kim*, Pusan, Korea.

Miss Kim has been one year in Canada, dying at the School of Social Work and United Church Training School. She l remain for another year's study.

These Scholarship students will be shar- in the following camps or Leadership ining schools:

tish Columbia C.G.I.T. Camp Council
berta C.G.I.T. Camp Council
nitoba C.G.I.T. Camp Council
tario Lab for Leaders
tario, London Conference Branch School for Leaders
wfoundland C.G.I.T. Camp Council

Final arrangements have not been made, it is hoped that, in addition to the gramme mentioned above, students will e part in the summer camp programme Saskatchewan, Quebec, and the Maritimes.

# Erskine Church, London, Dedicated

Rev. W. Harold Young, D.D., Secretary of Colleges and Secondary Schools, was the guest speaker at the Dedication of the new Erskine Church, London, Ontario, the Rev. Garth A. Cowper-Smith, minister.

Mr. H. A. Peachy, Chairman of the Building Committee, presented the keys to the minister, who placed them on the communion table. Following the Dedication, in which the congregation took part, Dr. Young preached on the subject "The Church of the Living God."

At the evening service, in which the memorials and Church furnishings were dedicated, the minister took the sermon, his subject "Facing Our Responsibilities."

Erskine Church had its beginnings in 1906, when it was known as Chelsea Green Presbyterian Church. At Union the name was changed to Erskine. In 1939 an Anglican building was bought and repaired to replace the Church then being used.

The new building became necessary due to the steady growth of the community and the increase in the congregation.

Mr. Peachy presenting keys to the minister. Left to right: Rev. W. Harold Young, D.D., LL.D., guest preacher; Mr. H. A. Peachy, chairman Building Committee; Rev. Garth A. Cowper-Smith, minister; Rev. W. J. Mortimore, D.D., former minister, assisting at dedication.

**The Cowichan Lake District A.O.T.S.** held its first meeting recently when officers were elected and installed. Approximately 45 men were initiated in an inspiring ceremony conducted by Mr. Don Morton of the Duncan A.O.T.S. Club. Mr. Ralph Leibel, Lake Cowichan, was elected President. Mr. Alex. Richardson, Duncan, A.O.T.S. President, invited the newly-elected officers to come forward for installation. He also introduced the guest speaker, Mr. D. R. Poole, National Secretary of A.O.T.S. Clubs.

**St. John's Church, Tweed, Ont.**, Rev. W. K. Pace, minister, recently received 60 new members. Preparation classes had been held for six weeks. Over 400 took communion at the following Sunday service.

The choir has been newly gowned, the seniors in maroon gowns, the intermediate and junior choirs wearing new ties of the same colour.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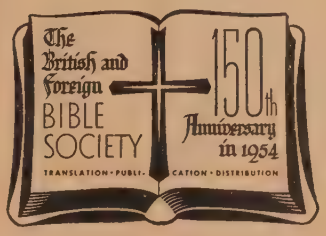


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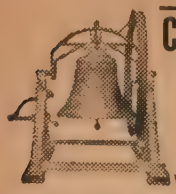

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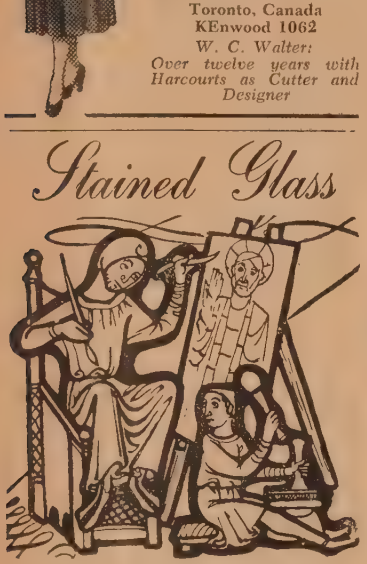

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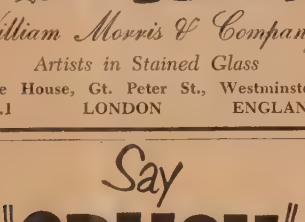

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# PROTEST

(*Continued from page* 19)

social and humanitarian undertakings as agricultural research, for the like of which Mr. Willmott was sent to China by our Board of Overseas Missions.

The political paragraph of Mr. Willmott's article of May 1st claims that the Chinese Christians consider that the Western Christians are wrong in having labelled China as an "aggressor" in Korea. This implies that we should repudiate the United Nations and go over to the side of Russia and the Communist satellites. Mr. Willmott should know that no nation of the West has invaded Communist China and that the action of the United Nations in sending forces to defend the Republic of South Korea against Communist aggression has been frustrated for a long time by Communist China's unwarranted intervention and aggression in Korea. Is it possible that he should hope that Canadians are so naïve as to believe that the Communists from China are not now fighting our Canadian sons on the hills of Korea? How did the Chinese Communist forces get into Korea in defiance of the United Nations except by aggression?

This Presbytery records its profound dismay at the publication of this article in our Church paper and directs the Secretary of Presbytery to forward this expression of our concern to the Editor of **The Observer**, with the request that it be published in the next issue; and further, the Presbytery believes it would be helpful if the Editor would print an explanatory note at the end of each article introducing the author to those not familiar with him and his vocation. It is also suggested that **The Observer** should carry a note on its editorial page indicating that the opinion or opinions expressed in contributing articles are not necessarily supported by the editorial staff.

On behalf of the Quebec-Sherbrooke Presbytery,
J. M. BUTLER,
Secretary.

**The above couples have just presented their babies for baptism by Rev. George F. Dyker at Crescent-Fort Rouge United Church, Winnipeg. Left to right are: Mr. and Mrs. James Andrew of Dauphin, with Kathryn Margaret; Mr. and Mrs. J. Earl Anderson, St. Boniface, with Kenneth Ernest; Mr. and Mrs. Herb Pelzer of Sioux Lookout, Ont., with Norman Craig; Mr. Dyker; Mr. and Mrs. Elmir Partaker of Winkler, with Donna Lynne; Mr. and Mrs. Norman Contant of Winnipeg, with Deborah Gail; and Mr. and Mrs. A. Gib Foot, with Douglas Arthur. At least one parent in each of the first five couples belong to Churches Mr. Dyker had previously served at Starbuck, Manitou, and Neepawa. He married the sixth couple when he first came to his present Church in 1945.**

## Once in a Lifetime

**Rev. George F. Dyker,** minister of Crescent-Fort Rouge Church, Winnipeg, held a most unusual Baptismal Service recently. Five Manitoba communities were represented with which Mr. Dyker was at some time connected. The minister writes:

"Mr. James Andrew was a member of Crescent-Fort Rouge Church who married Verda Mills, of Starbuck, my last mission field. Her Dad was the garage man who looked after the preacher's 'flivver.' Mrs. Anderson is a sister of Mr. Herb Pelzer, who married Marjorie Checkley. Marjorie is a daughter of the elder at my country appointment at Manitou, where I ministered 1935-1940. Mr. and Mrs. Partaker, and Mrs. Contant were in my Sunday School at Neepawa, where I ministered 1940-45. Mr. and Mrs. Foot were the first couple I married when I came to Crescent-Fort Rouge. I married the Andrews, Pelzers, Partakers and Foots. A further feature of the Baptismal Service was the baptism of Eleanor Jill, daughter of Mr. and Mrs. John M. Morrison. Eleanor Jill was born at Whitehorse, Yukon. The photographer's camera missed these folk entirely. They were to the left of Mr. and Mrs. Andrew."

**Westmoreland, Toronto, Y.P.U.** at the recent Presbytery gathering in Earlscourt Church were honoured by having three of their number elected to Presbytery office. They also won the Shield for largest attendance.

# Questionnaire Discussed

**Quebec-Sherbrooke Presbyte**
David Kilpatrick, son of Dr. G.
D. Kilpatrick, Principal of Unit
Theological College, Montreal, a
J. W. Shaver, of Arvida, we
licensed to preach at the M
meeting of Quebec-Sherbroo
Presbytery. Robert Osborne w
licensed to preach by Montre
Presbytery at the request
Quebec-Sherbrooke.

The Court met in Centena
Church in Stanstead.

Two new ministers were w
comed. Rev. E. G. Tenneson, n
stated supply at Stanstead Sou
and Rock Island, came to Cana
in April, having served for seve
years as Chaplain to the Briti
Armed Services. Rev. G. P. Gre
ersen, now at Windsor Mills, ca
from Carlyle, Saskatchewan,
February. Two other vacancies,
Sutton and East Angus, are abo
to be filled. Rev. J. I. MacK
Superintendent of Missions, ga
a fascinating report of devel
ments in a wide area radiati
from Seven Islands. This summ
a student will be at Knob La
360 miles north of Seven Islan
His work will be supervised
Rev. Robert Shorten.

Discussion on the questionna
sent out by the Policy Commissi
concerning the appointment of
permanent, salaried secretary
each Conference was opened by
panel of six laymen and ministe
Interest was lively, debate w
keen, but the only suggesti
approved by the Presbytery w
that Conferences which approv
the proposal should be allowed
experiment. A resolution expre
ing appreciation of the work of
policy commission in initiating d
cussion of the question was pass

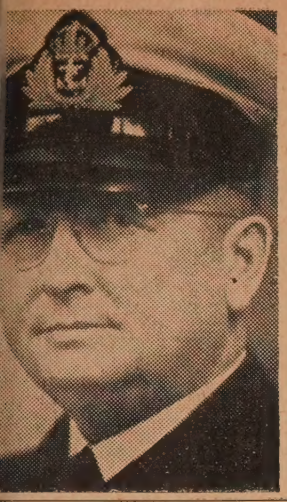
Animated discussion aro
around a resolution deploring
publication in the May 1st issue
**The Observer** of an article entit
**The Church in the New Chi**
The resolution passed, thou
there was vigorous opposition
the grounds that it was danger
to limit the freedom of the Chu
press, and that we had a right
hear both sides.

Rev. T. D. F. Everett, of Sh
brooke, is the Chairman Elect.

R. A. C

**Main St. Church, Mitchell, O**
Rev. J. Robert Watt, minister,
rapidly increasing their memb
ship. At a fall communion serv
a record of 348 partook of
sacrament, more than had be
prepared for and addition
glasses were hastily brought. T
new trays were bought and a th
replenished, but even these w
not sufficient when on a rec
Sunday 34 new members w
received, 18 on profession of fa
16 by transfer. The largest nu
ber on record, 452, participated
the communion service, and
extra glasses had again to be us
More trays have been ordered.

Rev. J. Robert Watt was assis
by his father, Rev. W. J. Watt



## John Llewellyn Little

ves, close friends and many people da and East Asia mourn the loss of v Little, who departed this life in Ontario, on February 27th, 1953, ge of fifty-five.

Little was born in Guelph and public and high schools in that graduated from the University of in Medicine in 1926, and after- t various times and places, added edical and scientific knowledge. He Bachelor of Science, a Doctor of and of Public Health, A Fellow Royal Society of Tropical Medicine giene, and A Fellow of the Amer- lege of Surgeons.

graduation from the University of Dr. Little married Dr. Flora Gauld, of the late Dr. William Gauld, a Canadian missionary to Formosa. years Doctors Llew and Flora Little The United Church of Canada in a at Matheson, Ontario. Then they Formosa under the Presbyterian of England, where Dr. Llew became endent of the Church's hospital in Under his leadership the institution lt up both in equipment and in ity service. Later he moved to the rian Hospital in Chiong-hoa, and r to the Mackay Memorial Hospital i under the Presbyterian Church in He served each institution as Super- t in a transition period of history in turn was given over to nationals, ressure of the policy of the Japanese ent of the 1930's. Following the of hostilities between Japan and nd before Western residents left the d areas, he had experience in Kobe, nd as Superintendent of the Matilda in Hongkong. In 1940 he returned da with his family and opened a in his native city, Guelph.

the outbreak of World War II he call to service with the armed forces, 1942 was accepted as Surgeon nt in the Canadian navy. He served hs at sea. He was promoted to the Surgeon Commander, and later with the Medical Procurement National Manpower Survey Com- He then was commissioned to set ivision of Medical Intelligence for e armed services and travelled fre- between Ottawa and Washington, oss the Atlantic to London. After he became Director of the National Research Institute of Canada.

ning to Guelph in 1947 Dr. Little again into the busy life of his med- ctice, along with his devoted wife, ried on in his absence. In addition, a keen interest in civic affairs, as n in the City Council, as president otary Club, and as an active mem- he City Council's finance, welfare, g pool and library committees. Not his interests were those of his At Chalmers he led a group in the School and was a sought-after leader there by groups of Christian youth y the Student Christian Movement Ontario Agricultural College and at ies. On his retirement from many activities due to failing health, a n was passed by the Guelph City expressing their appreciation of mulating experience" his presence to Council members, and also their s of "an understanding friend" who "knack of getting to the heart of without delay."

A report of his work for the welfare of the people of his native city would be quite incomplete if mention were not made of his interest in and helpfulness towards our "new Canadians."

Throughout his professional life, Dr. Little was always keen about scientific research as a means of alleviating human suffering.

Llew Little was above all a man among men and a loving husband and father in his family. His wife and young family, two sons and two daughters, are left to mourn the loss of a father whose wonderful love for them is their dearest memory.

H. MacM.

## Mrs. A. A. Crawley

A devoted member of St. Paul's Eastern United Church, Ottawa, Ont., Mrs. A. A. Crawley, passed away at her home, 450 Driveway, after a length illness, on Feb. 19th, 1953.

Mrs. Crawley's husband, Arthur A. Crawley, is a prominent Ottawa Chartered Accountant and business man, and is General Superintendent of St. Paul's Eastern United Church Sunday School, and an elder and trustee of the Church.

Mrs. Crawley had long been active in various organizations of the Church prior to her illness.

The former Ruth Orme, she was born in Ottawa, August 22, 1882, a daughter of the late Mathew Orme and his wife Emily Radford. Surviving, in addition to Mr. Crawley are two sons, Frank Radford Crawley and David P. Crawley; three daughters, Misses Lillian Isobel, Sylvia Ann Crawley of Dohnavur Mission, India, and Mrs. James (Phyllis) Philpott of Toronto; a sister, Mrs. L. R. Brown of Ottawa, and eleven grandchildren.

Tribute was paid to the life and work of Mrs. Crawley by her minister, Rev. A. M. J. Gray, D.D., at the funeral service, which was held from St. Paul's Eastern United Church, Ottawa, on Saturday, Feb. 21st, before a congregation of mourners that filled the Church.

## Mrs. Williamina Mabel Philp

Williamina Mabel Philp entered into the "Halls of Zion all jubilant with song" on February 20, 1953, in Honolulu, having resided there with her daughter for several years. She was born in Canton, Ont., March 3, 1874. She married her school principal, F. C. Philp, in Port Hope, and went west in 1911. They settled in White Rock, B.C., then a village on Semiaknoo Bay—now a prosperous and popular watering-place. Her husband opened a store, and Mrs. Philp was appointed Postmistress, which position she held for 27 years. This Christian couple brought with them the high ideals of a Godly home, and quickly laid the foundations of a Methodist Church, he as chief officer, treasurer, and Sunday School superintendent; his wife acting as organist, and in all the many activities as a leader and guide. Gifted with a pleasing and kindly personality, many coming for mail found comfort and cheer in her fitly spoken words. She met the severe and sudden blow of her husband's passing in 1938, with calm and confident resignation. As the shadows lengthened, she looked for the city that hath foundations, and was joyfully ready, when, touched by the finger of God, she slept, leaving to her children, Norman in Toronto, Marian in Honolulu, Morley in Portland, Oregon, seven grandchildren and one great-grandchild, the gracious legacy of a consecrated and well-spent life.

The funeral service was held in the First Christian Church in Honolulu, where her daughter is a prominent worker. The remains were brought to Vancouver to rest beside her husband in Forest Lawn Memorial Park. The Rev. G. S. Packham, D.D., officiated at the interment.

## Miss Alberta Cresswell

Martintown, Ont., and its United Church were bereaved in February by the sudden death of Miss Cresswell. After attending the Williamstown High School and DeMille College she was associated for years with her father, W. T. Cresswell, in the general store business. For fifty-five years she was organist of St. Andrew's Church, and for many years Sunday School teacher and W.M.S. leader. For a year she visited Britain and the continent, and later Japan, Korea and China. Possessing a keen, enquiring mind, she always returned from her travels with vivid descriptions of her experiences and with new zeal for every missionary enterprise. Her home was always open for W.M.S., Bible Society, and Institute meetings. She was for twenty-five years Secretary of the Martintown Branch of the Bible Society. Left to mourn her passing are four nieces, Dorothy MacNaughton and Mrs. John Ewing, Toronto, Mrs. L. Tinker, Three Rivers, and Mrs. C. R. McIntyre (Jessie McArthur) of Martintown; and nephews, Pierson, Leonard and Howard McArthur, and brother-in-law, Angus C. McArthur, of Martintown. The funeral was conducted in St. Andrew's Church by her pastor, Rev. A. W. Seaton, assisted by Rev. R. Millar and Rev. G. W. Irvine of Williamstown. She had many Church friends across Canada, who like her regularly read THE OBSERVER. They, too, will share her loss, but rejoice in her translation to a realm of spiritual service above.

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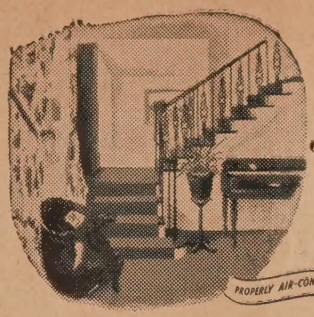


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THE UNITED CHURCH OBSERVER

# EVERY FAMILY PLAN

## Honour Roll

**The United Church Observer** Every Family Plan continues to make steady progress. Already 539 congregations have enrolled, listing 56,707 families. The run for the June 1st issue was 92,000, more than double that for January 1st, 1953.

Hubbard, Sask.
Busby, Alta.
Elverside, Ont., Charge
Centenary Church, Hamilton, Ont.
Sperling, Man.
Harriston, Ont.
Tabernacle, Ont., Seymour Charge
First United, Campbellton, N.B.
Paisley Memorial, Guelph, Ont.
Maidstone, Ont.
St. Thomas-Wesley Church, Saskatoon, Sask.
Long Sault Church, Tyrone Charge, Ont.
Rockford, Ont., Townsend Charge
Salem, Ont., Townsend Charge
Monticello, Ont.
Keldon, Ont., Monticello Charge
Tarbert, Ont., Monticello Charge
Oldfield, Ont., Dover Centre Charge
Bethel United, Omemee, Ont., Charge
Mount Zion, Ont., Townsend Charge
Battle River, Manning, Alta.
Lamont, Alta.
Zion United, Frankford, Ont., Charge
Brownsburg, Que.
Westminster United, Orangeville, Ont.
Lyndhurst, Ont., Seeley's Bay Charge
Blakeney, Ont., Pakenham Charge
Lemberg, Sask.
Grace United, St. Thomas, Ont.
Grace United, Dunnville, Ont.
Bridgewater, N.S.
St. Andrew's United, Brooksdale, Ont.
Chalmers United, Kintore, Ont.
White Bear, Sask., Lacadena, Sask.
Pine Falls, Man.
Dunrobin Church, Carp, Ont., Charge
Minton, Que.
Plenty, Sask.
Knox United, Clifford, Ont.
Metropolitan United, Toronto
Derby Charge, N.B.
Wellesley, Ont., Millbank Charge
Tuffnell, Sask., Foam Lake Charge
St. Mungo's United, Cushing, Que.
Penticton, B.C.
Green Hill-Alma Church, Saltsprings, N.S., Charge
Campsie, Alta., Barrhead Charge
Mosside, Alta., Barrhead Charge
Cupar, Sask.
Davidson, Sask.
Golden Prairie, Sask.
Gaetz Memorial, Red Deer, Alta.
Epworth United, Camlachie, Ont.
Moose Creek, Ont.
Minnedosa, Man.
Milestone, Sask.
Knox, Trail, B.C.
North Plympton Church, Camlachie, Ont., Charge
Ebenezer Church, Ebenezer, Ont.
Thornlea Church, Whitbourne, Nfld.
Grenfell, Sask.
Rosebud, Alberta.

## BEACHBURG

(*Continued from page* 1)

appeal each evening for declarations of decision for Christ. 20 registered a "first decision," though 15 were already members. 45 signed rededication cards. 10 who signed were under thirty; 35 between thirty and forty; 20 were over fifty. The Preaching Mission greatly increased the spiritual warmth and life of the Church. Attendance at Prayer Meeting has increased, individual people have been helped.

However, except for a few, the people on the fringes were not reached. It is believed that a Visitation Evangelism Campaign to follow up the Preaching Mission may be the answer.

## LINDSAY

(*Continued from page* 1)

was no sensationalism, no spectacularity evident — only an earnest searching of the deep places within the human heart by the application of God's measuring rod to the thoughts, principles and deeds of everyday living as taught through His Word and as revealed in the face of His Son, Jesus.

It is early days to assess the extent of the ultimate good resultant upon this co-operatively planned Mission, but certain it is there is bound to spring up new vigour in service, fresh courage in adventure, and firmer faith to press forward in—and in spite of—all obstacles that beset the path ahead.

## WEATHERHEAD

(*Continued from page* 1)

reservations concerning the interpretation of the creeds they sign at their ordination, and does not the ordaining body recognize this fact as constituting no bar to their ordination? If such is the case, might it not be possible to accept episcopal ordination in the same way and in the same spirit in the hope that further discussion might lead to a change in the subscription. R. H. G.

# News from Trinidad

A Conference of Christian workers, made up of ministers, lay preachers, Bible women, and others, was held in the Theological College, after Easter, under the leadership of Rev. J. W. E. Newbery, B.D. "Our Task and the Tools for our Task" were considered by individual speakers and in panel discussions. The evening and the morning devotions, conducted by Revs. E. T. Lute, J. Rampersad, J. A. Ramgit and S. Ramrekha, were helpful. Rev. J. F. Seunarine conducted a panel on work among the young H. J. Kemp, D.D., gave an a on Islam, and Rev. J. C. M ald spoke on the ministry layman.

We joined with other gro the observance of Christian and Family Week, the being "Christ the Soluti Home Problems." Area co tees worked harmoniously t toning up of home life. An denominational committee w on plans for Coronation Re Services on May 31st.

The Christian Endeavour held its Annual Conventi cently, when about 140 del registered. The Baptists, th avians and ourselves unite effort. Then there is the Tr and Tobago Sunday School ciation, in which we have m ship, whose Convention is Robinson Crusoe's Isle this

The weekly Prayer Meeti become a problem here as in Canada. We have tried p it at the other end of th holding it on Thursday at in Susamachar, with good r

Your missionaries her asked to "bless" many th buildings, cars, and lorries theatres. The other day, Rev Seunarine was asked to blessing at the turning on new water-supply in his —and he did it. Now wh there is no new thing und sun? J. C. M

## Pulpit Vacancies

Due to the retirement of our min pastoral charge of Waterloo, Queb brooke Presbytery, will be vacant 1953. Interested ministers write t Bird, Chairman Pastoral Relation mittee, 279 Main St., Waterloo, Q

Newtonville three-point charge, Presbytery, will be vacant June 30 ister retiring. Interested ministers contact Mr. Len. Barton, Newtonvi

The two charge appointment of C Madden will be vacant June 30th ested ministers please communicate W. Spurr, Crossfield, Alta.

Levack three-point charge, Sudbu bytery, vacant June 30th. Ministe ested write M. R. Fraser, Levack, O

Metis Beach - Sayabec vacant J thirtieth. Present minister retiring ested ministers apply to Rev. Pounder, Metis Beach, Que.

The Newington two - point ch Glengarry Presbytery will be vacant 1953. Any minister interested ple tact J. Eldon Thompson, Secretary Relations Committee, Newington, O

Maxville, Ont., Glengarry Coun be vacant June 30th, 1953. Interest isters communicate with C. G. Mc Secretary Pastoral Relations Co Maxville, Ontario.

Milverton pastoral charge (two Perth Presbytery, vacant June 30th ested ministers please write to Thompson, Recording Steward, M Ontario.

The three-point charge of Uhth cuit, Simcoe Presbytery, will be vac 30th. Interested ministers please W. T. Reed, Recording Steward, Orillia, Ont.

The Bow Slope (Rainier) pastora will be vacant after June 30. I ministers contact E. W. Eggenberg retary, Rainier, Alberta, Canada.

The three-point Princeton Charge Presbytery, will be vacant June 30t Interested ministers please write M Sibbick, R.R. 1, Princeton, Ont.

Inkerman, Vancamp, Pleasant pastoral charge vacant. Interested please write George C. Suffell, I Ontario.

The pastoral charge of Alexandr is vacant. Interested ministers plea Louis Shepherd, Chairman Pastor tions Committee, Alexandria, Ontar

St. Helens and Whitechurch, t charge, vacant July 1st, 1953. I retired ministers contact Wallace A R.R. 1, Lucknow, Ont.

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*ublishing House Notes*

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## Report of Sanitarium Gifts

In response to a request for help to send THE UNITED CHURCH OBSERVER to a sanitarium caring for T.B. patients, the following amounts have been received. As several of the donors wished to remain anonymous, only the places of residence are listed in acknowledging their gifts.

| | |
|---|---|
| Toronto | $ 5.00 |
| Hamilton | 2.00 |
| Kingston | 10.00 |
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These gifts have made it possible to supply copies of THE OBSERVER to a second sanitarium for T.B. patients.

Gratefully acknowledged,

GEORGE A. LITTLE, Director
THE UNITED CHURCH OBSERVER
Every Family Plan.

## Birth

MEIKLEJOHN—Rev. and Mrs. Grant A. Meiklejohn of Lucknow, Ontario, are thankful that baby Paul Ernest has come to make his home with them.

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**TORONTO 2-B**

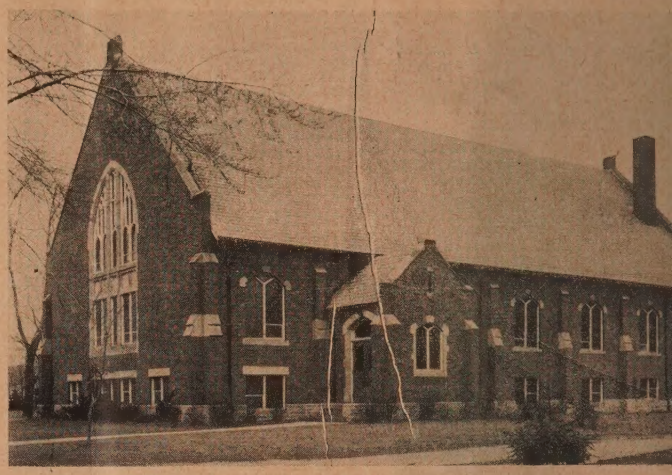

# CHURCHES

## Burns Mortgage

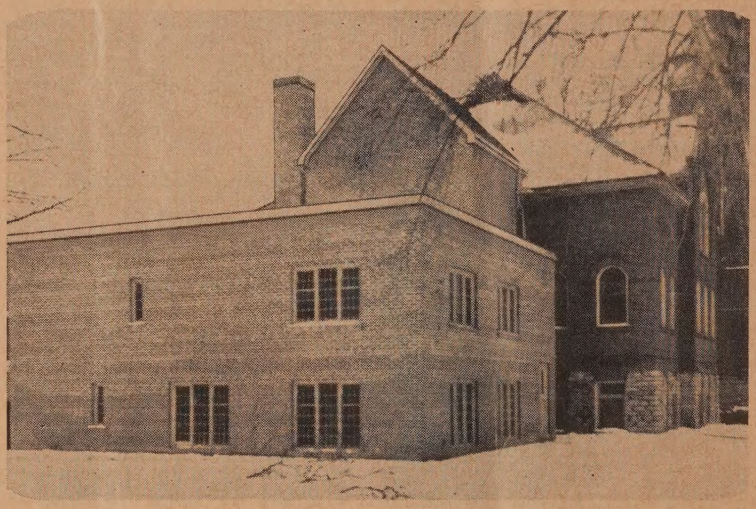
**Central Church, Port Colborne, Ont.,** Rev. George H. Knighton, minister, at an impressive ceremony recently burned the final mortgage on the building. It was originally for $65,000 twenty-five years ago. Silver Jubilee services provided a fitting setting for the ceremony. Their minister for 18 years, Mr. Knighton, and Church officials recalled the history of the period. Presbytery and civic officials shared in the occasion.

Dr. H. B. Rickard, one of the senior officials of the Church, held the mortgage on a silver tray, and Mrs. John Rawlins, a leader for many years in the women's work of the Church, touched a match to the document.

Rev. G. H. Knighton, who with his wife has given the leadership which is largely responsible for the achievement, has written "The Story of Our Church," an attractive 17-page folder.



Central United Church, Port Colborne, Ontario.



New Wing of Grace United Church, Dunnville, Ont.

## Three-Fold Project

**Grace Church, Dunnville, Ont.,** Rev. L. E. Smith, minister, has recently completed a three-fold building project planned and worked out since 1944. Sunday School rooms have been renovated, a new oil furnace installed, a chancel placed in Church auditorium, a Casavant organ bought, and a new wing erected to the Church providing additional Sunday School space, parlour choir-room and minister's study. New furnishings have been provided throughout. Total cost has been about $72,000, of which all but $10,000 is either paid or pledged.

A congregational Dinner and Organ Recital was held in celebration, when Rev. S. Edworthy brought Presbytery greetings; as well as a Service of Dedication and Thanksgiving. Rev. Ross Crosley, former minister, was the guest preacher. Open House was held on a Sunday afternoon with tea served by the W.A.

**St. Paul's Church, Magog, P.Q.,** Rev. Carl Gustafson, minister, on Palm Sunday received into Church membership 23 adults on profession of faith and five by transfer. A further reception service was held April 3rd, 1953, in conjunction with the W.M.S. Good Friday evening service, at which 15 young people, all products of the Sunday School, joined on profession of faith, together with two others by transfer.

## Congratulatio

**Coaticook (Que.) Churc** W. B. Perry, D.D., min recently had the pleas extending best wishes ar gratulations to its two members, both of whom we brating their 89th birthday days apart. Mrs. Jay N. Sr., and Dr. W. L. Shurtle lifelong members of the co tion, have both played an and interested part in t of the Church, and it wa extreme pleasure and s that Dr. Perry, on behalf Official Board and the co tion, offered congratulatio a word of appreciation fo continued services to the activities of the departme societies of the Church.

Mrs. White has been generous supporter of the School, choir, Young P groups and the W.A. and Through her kindnes generosity an attractive, linoleum has just been laid floor of the Church, whic much to the beauty of the

Dr. W. L. Shurtleff, the practising lawyer in the P of Quebec, has been, and an active participant in affairs of the Church. He for many years as the Supe dent of the Sunday Schoo member of the Session and Board, and it is only on rare occasion that he is not at every Sunday service, we meeting, or any activity pu the many Church groups.

Both Mrs. White and Dr. leff are fortunate in be excellent health. Good wish extended to them.

**Highlands Church, Edm Alberta,** has recently laun $125,000 building extensio paign. More than $106,0 been contributed in pledg cash. The extension is inter provide approximately 6,2 feet of new floor space. Co tion is expected to begin s